

THE
MISSIONARY HERALD.

VOL. XCI.—DECEMBER, 1895.—No. XII.

OUR receipts for the month of October, and for the two months of the year, and both contrasted with the corresponding period in the previous year, are as follows:—

	October, 1894.	October, 1895.
Regular donations	\$42,759.49	\$42,788.07
Donations for special objects	1,970.29	1,307.03
Donations for the Debt	392.89	2,703.93
Legacies	6,915.17	6,598.04
Total	\$52,037.84	\$53,397.05
	2 mos. last year.	2 mos. this year.
Regular donations	\$53,444.45	\$52,587.75
Donations for special objects	3,835.39	2,771.86
Donations for the Debt	1,180.49	3,539.54
Legacies	18,687.18	8,793.55
Total	\$77,127.51	\$67,692.70

DECREASE in regular donations, \$856.70; decrease in special donations, \$1,043.53; INCREASE for the Debt, \$8,359.05; decrease in legacies, \$9,893.63; net loss, \$9,434.81.

At the Annual Meeting of the Board held recently in Brooklyn a special committee to consider the financial situation of the Board reported, in substance:—That the crippled condition of the Board and the perils attending its foreign work, demand of the pastors and churches a far more wide and generous response than has yet been attained; that for all limitations and suffering occasioned by limited appropriations, the churches must answer, and the Prudential Committee and officers of the Board must not be held responsible for distressing results which may ensue from insufficient appropriations. The Prudential Committee are urged not to make appropriations beyond receipts. This charge, with the instructions therein involved, give intense meaning to the above statement for two months, which shows a net loss of nearly \$10,000 as compared with the previous year.

LETTERS have been received from the Deputation in Japan written two weeks after their arrival. They had had a most cordial reception, had visited Tōkyō, Maebashi, and Sendai, and were about to start for Kyōto. Interviews with the heads of the national department of education, and with prominent Japanese gentlemen, as well as with missionaries of our own and of other Boards, had afforded wide opportunities for gaining information, and so far as the Deputation could then judge, there was promise of good results from their visit. They have already cabled for the speedy return of Dr. DeForest to the mission.

OUR last number appeared while the Annual Meeting of the Board was in progress, and the Minutes of the sessions are appended to this issue of the *Herald*. Our comments could not be prompt and they need not be extended; but it ought to be on record in these pages that the meeting was one of unusual interest and power. Its tone was profoundly serious, yet animated. If, in the earlier portion, deep anxiety was awakened in view of the reiterated utterances concerning the straits in which the missions are placed and the embarrassment of the debt, there was a rising tide of enthusiasm and hope as the committee, composed chiefly of business men, reported a plan for the extinguishment of the debt, accompanied by the munificent offer, from a person whose name was not given, of \$25,000 toward the needed \$115,000. The plan devised is the securing, through the agency of a special committee of ten, from individual friends of the Board subscriptions, payable on or before March 1, 1896, conditioned upon the raising of not less than \$115,000, to be applied solely to the extinction of the debt. This plan is based upon the hope and expectation that the needed amount will be provided chiefly by persons of means who can be called upon for special offerings over and above their regular contributions; thus leaving to the churches the matter of providing for the annual expenditures of the Board. These expenditures, it should be remembered, will involve an increase in the regular donations over those of last year of from \$50,000 to \$60,000. The plan proposed is certainly feasible if it shall be met, as there are many indications that it will be, with faith and courage and Christian devotion. The committee appointed is already at work in several sections and with promise of success. It will cost an effort. Men and women must make sacrifices; they must draw from other sources than their annual income, touching the reserves. Many who are counted poor will have to do this; some who are counted as rich may well do this, finding in this way a better investment than any they now have.

AMONG the most notable features of the Annual Meeting was the assembly on Wednesday evening, at which members of the Christian Endeavor Union of the city of Brooklyn were given the whole floor; and addresses specially adapted to them were given by Dr. A. E. Dunning, Rev. J. K. Browne, and Mr. Horace T. Pitkin, Dr. Lyman Abbott, and Dr. Francis E. Clark. It was a fitting recognition on the part of the Board of the relation of the young people to this great missionary enterprise, and will serve, we trust, to strengthen the bond of interest between the Young People's Society of Christian Endeavor and our Missionary Board. Whoever sat through the sessions at Brooklyn could not fail to recognize the very high order of the addresses that were given by pastors and laymen, and especially by returned missionaries. The spirit throughout was deep and spiritual, indicating a profound sense of the grandeur of the foreign missionary enterprise, and of the duty of the Church of Christ and of all its members to have part in this divine undertaking. The address of President Storrs, on Thursday evening, we have heard repeatedly characterized as the finest of the series of addresses during the years of his presidency. We hope soon to have this address in leaflet form for free distribution.

THE missionary campaign in Connecticut, carried on by three bands of helpers and lasting for three weeks, has afforded an opportunity to a vast number of people

in that State to come into closer touch with the great missionary work in foreign lands. Each of these three bands has held not far from twelve meetings each week at central points, and in this way the larger part of the State has been covered. Most of these meetings were well attended and much enthusiasm was manifested. We look for a good report from Connecticut during the coming year.

THE American Board Almanac for 1896 will be ready early in December. We hope to make it as attractive as ever, so that it shall be indispensable in every household that would keep in touch with foreign missionary work. Its statistical portion will be fuller and more recent than any that has ever appeared.

THE Woman's Board of Missions of the Interior and the Woman's Board of Missions, Boston, have held within the past month their Annual Meetings, the former at Cleveland, and the latter at Boston. Both meetings are spoken of as of marked interest and power, giving promise of a successful year of labor on the part of these always efficient organizations.

THE telegrams from Turkey in reference to the stoppage of measures of relief for the sufferers in the Sassoun district, doubtless mean that our missionaries from Van and Bitlis, Messrs. Raynolds and Cole, who have been almoners of the bounties sent from Great Britain and America, have been compelled to stop their benevolent work. When these gentlemen first reached the desolated region they were greatly hindered in caring for the poor by petty officials, but later on and in view of representations made by the embassies, the opposition ceased, at least outwardly. Men were set at work rebuilding houses and food was distributed to the most needy. It was estimated that \$40,000 would be needed to feed upwards of five thousand persons until the next harvest, and a call was sent for further aid from Europe and America. It now appears that the distribution of supplies has been stopped and that Messrs. Cole and Raynolds have been compelled to return to their homes. Alas for the poor people whom they have had to leave!

REV. DR. NORMAN WALKER, the editor of the *Free Church of Scotland Monthly*, writing to his magazine of a tour he had recently made through the lands of Huss and Luther, refers to a visit at Prague and to his attendance at a Bohemian service in that city, at which our missionary, Rev. Dr. A. W. Clark, preached. Dr. Walker was much surprised to find the audience consisting largely of men, the rule in Austria being that women largely outnumber the men at religious services. He speaks of the men as having "a look of sobriety and gravity about them which reminded one of a similar company of Scotsmen." And he adds: "Of course I made nothing of the sermon, but I could see that it was delivered very effectively and was listened to from beginning to end with deepest attention." Dr. Walker concludes his commendation of the work done by the missionaries of our Board in Austria, by saying, "In a land where the moral tone is in the last degree low, it is effectively helping in the way of rescue and reform. In short, the impression left on my mind is this: that in very few countries indeed is an evangelistic enterprise being carried on which is conducted so wisely and with such energy and success as that of the American Board in Bohemia."

OUR readers will recall the fact mentioned in our last issue that Rev. H. M. Bridgman, of the Zulu Mission, had given under peculiar circumstances of self-denial fifty dollars to meet the debt of the Board, at the same time calling upon other ministers to join with him in this effort. The challenge which Mr. Bridgman thus made to his ministerial brethren has touched the hearts of many ministers. A Massachusetts pastor pressed the call upon his fellow-pastors at the Annual Meeting of the Board. Another pastor, in the columns of *The Congregationalist*, has urged a united movement in this direction. The Congregational Ministers' Meeting of Boston has taken up the proposal, appointing a committee to consider and report upon the best method of carrying out the plan. We learn that several ministers have given their names for fifty dollars each, and those who have the matter in hand hope to obtain from their brethren in the ministry, in sums large or small, a goodly number of thousands of dollars for this purpose.

IT is a time now for gifts which cost something, and many such gifts will doubtless be made during the present year. President Storrs has received and forwarded a letter signed simply "A friend from Connecticut," without naming the place, but enclosing a cashier's check for \$1,000, in which the writer says: "I cannot give \$25,000 or even \$2,500, but my good wife and I have given up a talked-of winter trip to the Mediterranean, so saving its cost, and I send you a draft for \$1,000 towards the debt of the Board." A like spirit on the part of the constituents of our Board would speedily solve our financial difficulties.

A SIGNIFICANT movement has been inaugurated in London, under the auspices of laymen, entitled "A Missionary Mission to Men." This does not mean, as one might well suppose, a mission to men in the slums of London, or to men in India or China or remote parts of the world, but rather a mission to men in the churches of England, to awaken in them a suitable apprehension of their duty to carry the gospel to others. Is there no room for such a mission among the churches of the United States? The women of America seem fairly alert; they have their mission boards and circles and clubs, meeting weekly or monthly, both for prayer and for the study of the great subject of missions. Large numbers of them are becoming intelligent on the subject. They know something about the progress of the Kingdom in the regions beyond. But alas for the men! The number of organized bands among men for missionary study of which we have ever heard could be counted on the fingers of one hand. It may not be necessary to form such bands, but the men should not neglect this subject and should not be neglected. They have time to know about the politics of their party; they know about finance, and the state of trade even in far-off lands, if it affects trade at home. They know something of the diplomacy of nations. How much do the men of our churches know about the movements in China or in India or in Africa for bringing these nations under the dominion of Him whom we call Lord and Master? There are many exceptions, but is it not true, as a rule, that the men of our churches leave this study of missions to their wives and daughters, and suffer themselves to remain in practical ignorance about matters which are of supreme interest to angels and the Lord of angels? Brethren, these things ought not so to be.

IN those churches that have never observed the monthly Missionary Concert one should be begun. In those churches that formerly observed it, but owing to changed methods and times of public services, or from lack of interest, have discontinued it, it should be reestablished. And, doubtless, in most churches now observing the Concert a freshened interest may be desirable. There is a growing conviction on the part of the best friends of missions that one of the most effective agencies for enlarging the number of participants in the holy enterprise of conquering the world for Christ, would be a revived Missionary Concert. As an aid to pastors and churches in this matter we propose to give in our next number, which will be issued by the twentieth of December, a list of twelve topics for missionary concerts in 1896, to be followed month by month with full programs, giving information on the several topics and indicating other sources of information. We had hoped to be able to present the scheme in our present issue, but circumstances have prevented. For the January concert, which will come during the Week of Prayer, the topic will naturally be "A General Survey of Missions," either of our own Board or of all societies. Our next number will give a program on this topic, and any churches that so desire can send to us for a "Missionary Concert Exercise," on "The Work of the American Board," which has been revised to date. We promise to give to pastors and churches such aid as is possible to make these services interesting and profitable. Will they not also on their part seek to secure a revived Missionary Concert?

THE newspapers have contained brief telegraphic reports of the execution of an Englishman, Mr. Stokes, by order of a Belgian officer in the Congo Free State, under charge of selling guns and powder to the natives. The matter is a very serious one and has called for diplomatic correspondence by British officials. This Mr. Stokes was once connected with the English Church Missionary Society, as a lay missionary in Uganda. He is spoken of as having much tact in the management of natives, and often conducted missionary parties into the interior. He withdrew from the service of the Church Missionary Society in 1886, and has been engaged as a trader and has been well spoken of by the missionaries. So far as appears, his execution by the Belgian officer was a high-handed outrage.

THE English Church Missionary Society has received telegrams from Foochow, calling for the immediate coming of the missionary reinforcements that were designated to that region prior to the massacre at Ku-cheng. Accordingly five will go at once, two of them being new men. But the nine new ladies who were expecting to go to Fuhkien province will await further advices. It is stated that the native Christians in this district where the massacre took place have not been molested, a fact which is most surprising and calls for grateful recognition.

SINCE the pages of this number were all ready for the press, a despatch dated Constantinople, November 16, has been received, stating that a conflict had occurred at Harpoot, in which 800 persons were killed, and eight of the twelve buildings belonging to the mission were burned; but that the missionaries were all safe. So far as we know, there were not twelve buildings at Harpoot belonging to the mission. Grateful as we are for the present safety of our missionaries, we await with great anxiety further reports.

WE call special attention to the resolution passed at the meeting of the Board in reference to the Week of Prayer. As everyone knows, this Week of Prayer has been diverted from its original purpose, which was to ask God to "now pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." Of late especially, all sorts of topics have been introduced into the programs for the week, and in such a way as to obscure the original design in setting it apart. The Board, therefore, at its Annual Meeting passed a resolution that, "The churches be urged in arranging for the services of the Week of Prayer to give special attention to the cause of missions in every field throughout the world." The theme is not a narrow one, and those who at the beginning of the year lift their eyes and look beyond themselves and sincerely pray for the coming of the kingdom of our Lord in regions beyond, will find that the blessing of the God of missions will come into their own souls and their own homes and churches. Will not pastors and others who are planning for the services of the approaching Week of Prayer give heed to this suggestion?

AGAIN we make a call upon our friends for secondhand copies of Peloubet's Notes, or any other Notes, upon the International Sunday-School Lessons for the past year or any other year. There is also great demand for the Providence Bible Lesson Pictures. These will be very gratefully received and forwarded where they will be of special service in our mission fields.

WHILE foreign missionaries in China have the protection of the flag of their respective governments, the native Christians, having no such protection, are exposed to bitterest persecution from their countrymen, with no human authority to appeal to. Hence it has been expected that the greatest sufferers in connection with these anti-foreign riots would be among those who had accepted the Christian faith and were known as friends of the missionaries. Yet, so far as we have heard, these native Christians have stood the test admirably. A letter from Dr. Griffith John in the English *Independent* refers to the fidelity of these native Christians in Sz'chuen. Dr. John, writing from Hankow, says of the missionaries who have passed through that city from Chen-tu: "On the one hand they have brought much sadness to my mind, but they have brought much joy also. Their patience, their courage, their love, their zeal, their determination to return to their work — all these things have impressed my mind deeply. Then the stories they have to tell of their converts are very inspiring. Almost to a man the converts behaved splendidly in the midst of all their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of his name. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble; but we will not forsake the assembling of ourselves together.' "

LET no one fail to read the accounts given by Mr. Price of the work among the islanders of Ruk. Sad as are his accounts of the prevailing heathenism which we print, there are some added features of degradation which cannot be described here. Yet how clearly is it seen that the divine message brought to these islanders has converting power! As Mr. Price says, "There are no hopeless cases with our gospel."

TELEGRAMS and letters are now appearing almost daily in the secular newspapers reporting serious disturbances in various parts of Turkey. Constanti-nople, Ismid, Zeitoon, Marash, Marsovan, Harpoot, Bitlis, Diarbeker, and Trebizond have been specially mentioned. From some of these places we have private advices that our missionaries and their property have not been molested, while from some we have heard nothing that was noteworthy. We do not believe that at any point there is personal hostility toward our missionaries. Nevertheless there are revolutionists on both sides who might burn their property or take their lives for the purpose of furthering their revolutionary plans. Bitterest animosity exists between the Turks and the Armenians, and any chance spark may ignite the inflammable material. No doubt, under the emphatic demand of our government, the Porte will do its best to protect our missionaries lest it should become involved with our nation, but for that very reason the revolutionists may be more than willing to have some American citizens slain. There was never a time when our missionaries were more needed in Turkey, and in some respects there was never a more prosperous time. The paper on another page from Dr. Tracy, of Marsovan, will illustrate this. Unquestionably there are underlying movements within the Turkish empire, the extent and power of which the Porte, and perhaps the European Powers, have not until quite recently understood. Whether the Sultan will be able to furnish such guarantees for reform as will satisfy the Powers, even should he desire to do so, is an open question. Great changes seem imminent, and they may come at any hour. Our only present recourse is to him who rules all hearts and who is wise in counsel. May God protect his own servants and his own work in Turkey!

THE capture of Antananarivo by the French forces would seem to complete the French conquest of the island. Prior to the capture of the city one of the senior missionaries wrote: "Things are wonderfully quiet and tranquil here at present. There is nothing like any public excitement, much less any angry feeling against foreigners, and I have not heard a word of insult or anything approaching to it. On the contrary, there is kindly and pleasant feeling towards us as far as my own observation goes." It seems that the British Consul advised all foreigners to leave for the coast, but all the male missionaries and a large number of the ladies had decided to remain at their posts. A cable despatch received by the London Missionary Society, on October 19, states that all the missionaries were well. Notwithstanding many fears, there is much reason for hoping that the evangelical work in Madagascar will not be very seriously interfered with. Personal assurances have been given by many French statesmen, who as a class have no fondness for the Roman Catholic Church, that they will not antagonize Protestant missions.

A REMARKABLE meeting for debt paying was held recently in London by the Wesleyan Missionary Society. The debt of the Society amounted to \$150,000, and at the close of a "Financial Love Feast" the gifts for its liquidation amounted to nearly \$100,000. There were several donations of \$5,000 each, but a host of gifts of smaller amount showed that many of limited means were not limited in their spirit of benevolence. It is expected that the full amount of the debt will be paid by the beginning of next year.

SOME remarkable utterances have been made by the kindred of the missionaries who were massacred in August last at Ku-cheng in China. The father of the Miss Marshall who was among the slain, is vicar of a church at Blackheath, England, and on Sunday, September 8, he preached a memorial discourse on the text, "Not unto death, but for the glory of God," in which he used these striking words: "I believe that I shall see that mighty stubborn fortress of Satan — called the Empire of China — handed over to the Captain of our Salvation, and on that day, whether it be here or in Paradise, I know I shall rejoice that one who called me father, was a member of that forlorn hope. I believe that I shall see the 'Divine Enterprise' of bringing millions of souls, whose value cannot be computed by the silver and gold of earth, into the treasure house of God completely accomplished; and I know that I shall rejoice in that day, when 'these from the land of Sinim' acknowledge that the martyrdoms of Ku-cheng were a large factor in the deliverance of their country from its age-bound heathenism. 'Wasted lives!' Yes, there are many, many wasted lives — alas for the human race! alas for England! alas for Blackheath! — but you must seek for them elsewhere than in the ranks of 'the noble army of martyrs.'"

In a spirit quite similar to that indicated above was the utterance of Mrs. Saunders, of Melbourne, whose two daughters were among the victims. When a newspaper reporter called to ask her about the matter she said to him: "What right have I to regret what God has seen fit to do? They went to death and they went to glory, and all I should say, all I desire to say, is Hallelujah! I know that this is the act of God — God who can see the end. He knows the benefits to follow this martyrdom. Believe me, the grand work will go on; ten missionaries will arise for every one now gone, and the Christianizing of this people will be expedited." Instead of being crushed by this sad experience, this mother now desires to go to China for the purpose of helping to build a "martyrs' memorial," not of stone or of bronze, but of renewed souls, hoping to have among them some of those who were the murderers of her children. This is a truly Christian revenge. And it is a significant fact that in Ireland, where Mr. and Mrs. Stewart, who were among the slain, were best known, a plan has been formed to raise a memorial fund to be applied to the extension of the missionary work which they began.

THE Basel Missionary Society closed its last financial year with a balance in the treasury of more than 64,000 francs. The receipts surpassed those of the previous year by 60,326 francs, and this increase is due simply to the consent of the contributors to the "Missionary Penny Collection" to increase their annual offering by forty cents. This collection and the results obtained by so small a yearly addition to it on the part of each contributor, illustrate what might be done among us by a general adoption of the plan of an "Extra-Cent-a-Day" for missions.

WE have not given in the pages of the *Missionary Herald* any of the detailed reports that have been received concerning the riots which have occurred of late in Turkish cities, but the following extract from an account of the massacre at Trebizond on October 8 comes to us from an eyewitness whom we know to be thoroughly trustworthy. For a week prior to the outbreak there had been great

excitement in Trebizond, and the consuls had called in a body upon the Vali, urging him to arrest those who were exciting the populace to deeds of violence. Matters seemed to have quieted down somewhat for a few days, when, as our correspondent, writing October 9, says, "Suddenly, like a clap of thunder in a clear sky, the assault began at about 11 A.M. yesterday. Unsuspecting people walking along the streets were shot ruthlessly down. Men standing or sitting quietly at their shop doors were instantly dropped with a bullet through their heads or hearts. Their aim was deadly, and I have heard of no wounded men. Some were slashed with swords until life was extinct. They passed through the quarters where only old men, women and children remained, killing the men and large boys, generally permitting the women and younger children to live. For five hours this horrid work of inhuman butchery went on; the cracking of musketry, sometimes like a volley from a platoon of soldiers but more often single shots from near and distant points, the crashing in of doors, and the thud, thud of sword blows sounded on our ears. Then the sound of musketry died away, and the work of looting began. Every shop of an Armenian in the market was gutted and the victors in this cowardly and brutal war glutted themselves with the spoils. For hours bales of broadcloth, cotton goods, and every conceivable kind of merchandise passed along without molestation to the houses of the spoilers. The intention evidently was to impoverish, and as near as possible, to blot out the Armenians of this town. So far as appearances went the police and soldiers distinctly aided in this savage work. They were mingled with the armed men and, so far as we could see, made not the least effort to check them. To any found with arms no quarter was given, but large numbers were shot down without any demand to surrender. One poor fellow when called on to surrender thought he was called on to give up his religion, and when he refused he was hacked to pieces in the presence of his wife and children. While I write, the town is in a great stir because news has come that the village Armenians, thoroughly armed, are on their way to attack the town. The real fact, however, seems to be that the massacre is extending to the villages, but the constant effort is to show that this affair is only the quelling of an insurrection — like Sassoun. Not one of the perpetrators of these outrages has been arrested or disarmed, but all have moved about with the utmost freedom to accomplish their nefarious purposes. On the other hand many of the Armenians are in prison. While I write, the wails of the newly bereaved fall on my ears." The telegraphic account of a massacre at Diarbeker, reported in the daily press of November 6, indicates the repetition in that interior city of scenes like those at Trebizond. "How long, O Lord, how long!"

WE regret to learn of the death in England, on August 2, of Joseph Thomson, whose various expeditions through the Dark Continent have given him rank among the most eminent of African explorers. When but twenty-one years of age he became, by reason of the death of Keith Johnston, the leader of an expedition to the Central Africa lakes. He was a geologist, but developed remarkable qualities as a leader of men. Brave but patient, it was his boast that while in Africa he had never shed a drop of native blood even in self-defence. He was but thirty-seven years of age at the time of his death.

A MOST excellent paper, presented by S. B. Capen, Esq., at the National Council, entitled "The Missionary Obligations of our Churches and the Reasons for Greater Loyalty in Supporting our Six Congregational Societies," has been reprinted in leaflet form, and can be obtained at the rooms of the American Board and also at the agencies of the various Congregational Benevolent Societies. Some of the points are admirably presented—such as the folly of careless giving, and the duty of every church and of every individual member of each church to give something. There is a ringing call to pastors to fidelity in leading their people to benevolent giving. We trust this paper will be widely read.

WE have now at hand fairly complete reports of the "Founders' Week Convention," which was the crown of the series of services connected with the centenary celebration of the London Missionary Society. The newspapers of London and of the whole Kingdom, in commenting upon the anniversary, speak in the warmest terms of the Society and of what it has accomplished. *The Independent and Nonconformist* pronounces the "Founders' Week Convention" one of the most remarkable gatherings of Christians that has ever assembled. "To say the Convention has surpassed the most sanguine anticipations of the promoters mildly expresses its phenomenal success." During the sessions, lasting from September 23 to September 29, there was given a review of the various missions of the Society in different parts of the world, together with discussions upon such topics as would naturally be suggested by this review. A notable feature of the Convention was its enthusiastic endorsement of the "Forward Movement," inaugurated four years ago, with the avowed purpose of sending out within five years 100 new laborers. When the plan was proposed the secretary of the Society, Mr. Thompson, declared that they could get the gold, but could not get the men. But during these four years the utterance has entirely changed. Now there are men enough and more than enough, but the gold is wanting. The marvelous movement among young men and women, leading them to offer themselves for missionary service, has had no parallel in the history of the church. What does it mean that there is no corresponding increase in the gifts of money brought to God's altar? It is painful to notice that, notwithstanding all the enthusiasm of the meetings and the speeches and resolutions in favor of the "Forward Movement," the Directors of the London Society have been obliged, since the Convention, to issue a letter, saying that the amount of the centenary offerings provides for no more than the payment of the Society's debt and the restoration of its working capital, and that unless the funds are immediately increased, not only can no Forward Movement be entertained, but a recall of from twenty to twenty-five of the new missionaries will be necessary. We trust that the London Society will speedily reap a large harvest from the stimulus given to thought and prayer by its centenary celebrations, but in England, as in America, it will be found that the enthusiasm of assemblies and brave resolutions will not suffice. Feeling must be transmuted into action, and the present form of action which seems to be needed on the part of Christians in both hemispheres is the bringing of money into the Lord's treasury.

THE CHURCH AT GEDIK PASHA, CONSTANTINOPLE.

BY REV. H. O. DWIGHT, OF CONSTANTINOPLE.

A NUMBER of Armenian ladies called at my room at the Bible House the other day. They apologized for the interruption, for the visit came in the thick of a pressing and important piece of work; but I assured them that they were welcome, and proceeded to find chairs to seat them.

The oldest of the party, a tall, white-haired woman of pleasing manners, explained the object of the visit.

"We have come to see you, because we suppose that you can help us, and do not know to whom else to go. If we have done wrong, you must excuse us, for we need someone to teach us wisdom. The question of our church at Gedik Pasha ought to be settled at once. The autumn rains are coming on, and these ladies have to stay in that slimpsy shed day and night in order to prevent its being pulled down. The police are watching all the time for a chance to pull it down, and to arrest anyone who tries to do anything to strengthen it or to make it more comfortable."

"You see," broke in another, "there is no fence about the lot. It is exactly as if we were in the street. We shall all be sick if we have to go on long in this way."

"Yes," said another, "during the whole of this storm we have had to be there. Saturday night the lightning was awful. There is nothing overhead but a piece of canvas; the boards on the sides are not much nearer together than the bars of a gridiron, and there is no glass in the windows. There is no floor, and the ground inside is clear mud. We can be comfortable neither day nor night. We have to take turns going home to put on dry clothes."

"And you ought to have seen us on Sunday, during the services. It was like sitting in a bath. The rain poured down through the canvas. People had to hold up umbrellas while the sermon was being preached. And all the time the police were trying to stop the young men from patching the bad places in the roof. They arrested some of them."

"What we want is permission to put a fence around the lot and to put in some of the windows. We ought to have the cracks in the sides stopped up, too, to keep people from looking in all the time."

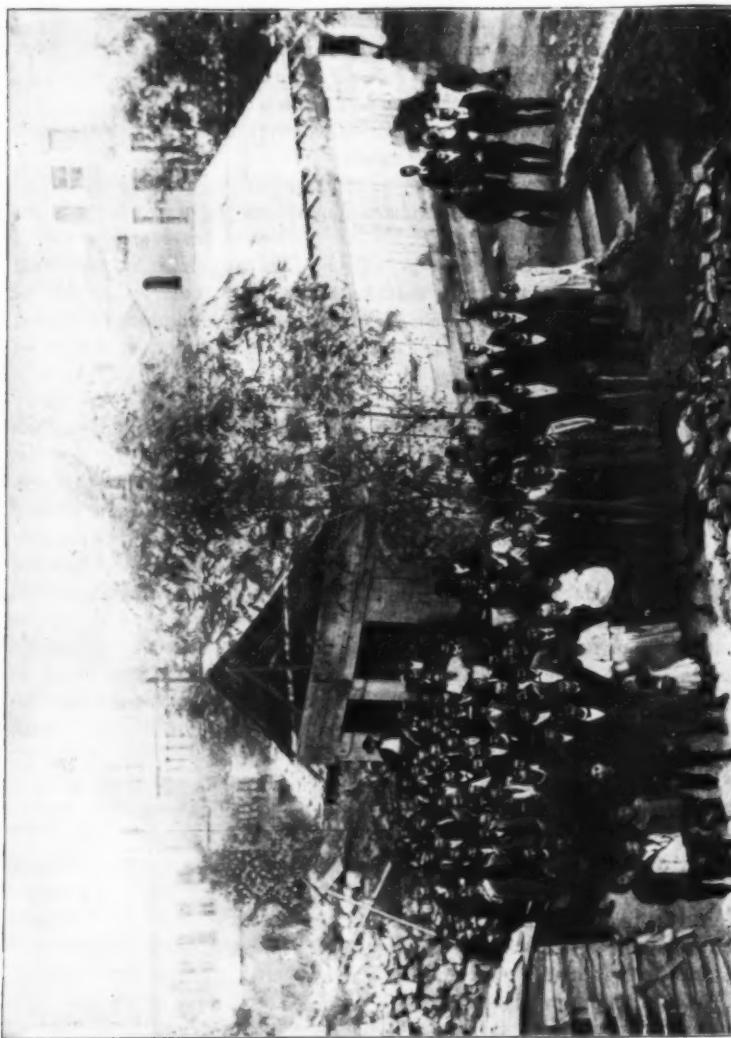
I assured the eager ladies that the head of the Protestant community is doing all in his power to secure the permit to build a proper church, but that I myself could do nothing, the centre of power in Turkey not being at the Bible House. At the same time they could be sure that we are as deeply concerned as they for their interests, and that they are constantly remembered in prayer, and especially during the terrible storm on Sunday.

"We are grateful for your prayers," said the tall, gray-haired lady, "and we know that you have no greater power than this. It is true that the centre of power is not at the Bible House, but we come to you because you talk to those who have power, and when you speak they listen. We are only poor women who are at our wits' end."

"We need to be told what to do," said another. "If the end is to be that we

[December,

shall have our permission, we can stand anything for the sake of the church. But if there is no hope, we should be told it before the bad weather has made us all sick for nothing."



THE BUILDING OF THE GEDIK PASHA CHURCH.

I asked why watchman's work is not left to the men. Why must women bear all this fatigue and exposure?

"If we did not keep some of the women there all the time, the police would pull the shed down at once. In the midst of the storm the other night six

policemen were pounding at the door. They wanted to tear the place down and say that the storm did it. But when they were told that women were inside they did not know what to do, and at last they went away. We are not sorry that we have to pay the watchman. We want our church. You do not know what it is to be a whole year without a place to go to church. We will stay every night in the rain if we can get our church by it; but if we can do anything that we have not done, to help on the cause, we should be told what we can do. That is the reason why we come and trouble you."

All that could be said to these brave ladies in the way of encouragement was said, although any hope of prompt relief from the duty of guarding this rough chapel from attack is very slight; affairs move so slowly in Turkey! And so the ladies departed, very grateful, and a little cheered for the continuance of their labor of love.

The story of the Gedik Pasha church-building question is so long that some of these ladies now risking their health and sacrificing their time in behalf of the church have actually grown from girlhood into matronly power in the community while the question has been pending. It is a story of a right denied by every device that Oriental minds can discover, and that merely because men of influence regard it as disgraceful to Islamism to permit a Protestant church to be built in the heart of the city. The thing has become so great a scandal that months ago the Porte promised to obtain the permit to build. Nothing has been done to redeem the promise, and since the earthquake of last year the congregation of 150 has been without regular worship, except as they could get temporary accommodation from friends possessing space for such a gathering. At last, a few weeks ago, the congregation assembled one night upon their land and hastily constructed a rough shed, in which they have since held their services. The act was a violation of a municipal ordinance and made the people liable to pay a small fine. But the police attempted, without warrant of law, to pull down the new structure. It was then that the women began their defence of the place. The police found the building occupied by women. They saw the streets filling with a vast crowd of interested spectators. They knew that if they tried to use violence and the women should scream, the crowd would be sure, although not composed of Protestants, to interfere to defend the women, so they wisely decided not to push matters to extremes. A certain number of men stay by the women to help them, but the actual strength of the garrison of the chapel is the women of the church, whose representatives told me their story to-day.

RIO GRANDE CONGREGATIONAL TRAINING SCHOOL

BY REV. A. C. WRIGHT, DIRECTOR OF THE SCHOOL.

THE object of this school, now established at El Paso, is to train Mexicans for the ministry among their own people. The men who come are those whom the different missionaries have recommended, selecting the brightest and most spiritually minded of those in their fields, and we always desire that they be known and tested for some time before coming here.

As there are no preparatory schools for boys in this mission, this one must take up a good deal of the work which would be expected of them ; and as very often good men for the work are converted too late in life to go through a full course of study, we have admitted several such to a short course of special Bible study and then sent them out as evangelists. So we have students of all ages, from fourteen to forty-five, and all studies, from elementary arithmetic and geography to theology and homiletics ; and training is also given in the carpenter shop and the printing office.

Until the present year there have been two American teachers in the school,



THE RIO GRANDE TRAINING SCHOOL AT EL PASO.

but we are now to try the experiment of having only the director, aided by two of the graduates of the school. These, with the help of the students, conduct the services of two churches, one in El Paso and one in Ciudad Juárez, keeping up from ten to fourteen religious services a week besides those of the school.

That the work is a practical one, already bearing fruit, is seen in the fact that nine men who have been in the institution for a longer or shorter term of study are now acceptably preaching to various Mexican congregations, and the school has been in existence only five years. I have just happened upon a note made four years ago in regard to a candidate proposed by one of the missionaries. It reads : "A. B., eighteen years of age, knows how to read and write but has no knowledge of arithmetic or geography. Is studious, speaks readily, and has a good voice." He was admitted and has proved to be the best student we have had, never in the four years falling below ninety in standing in any examination.

Last year he would tack a list of Greek words on a board before him to study while at work in the carpenter shop.

It is our earnest desire that all of the students be engaged continuously in some kind of evangelistic work. They are always glad to do this and have been successful in distributing tracts, selling books and Bibles, holding cottage meetings and street-preaching services, and in bringing many new ones to the regular church services. Last year two new students were assigned to the jail work, to visit the county jail each Sunday afternoon and work with the Mexican inmates. At the close of the year one of them brought me sixteen cards signed by those who had confessed Christ and pledged themselves to serve him — the result of the work of these students.

During the school vacation the older ones are employed, in so far as the funds will allow, in preaching, under the supervision of some missionary. This summer one man who has spent but a year with us yet, was sent to a new town never visited by a missionary, a journey of eight days on horseback from the railroad. At the end of the first month he wrote me of the wonderful opening for work there and the great desire for a school, and added: "When I see how much they need and desire, I feel very small and wish to run away." At the close of the second month he wrote of the conversion of thirty-three persons and the organization, provisionally, of a congregation of twenty-six, of a Society of Christian Endeavor of twenty-three members, and of generous contributions toward the expenses of the work. They are anxious to get more information. At one time seventy books arrived by mail and fifty of them were sold within two hours. Not one of the candidates for reception to the church bought less than five dollars' worth of evangelical books. One man gave the use of his private chapel, originally intended for Roman Catholic service, and there our student preached all summer. He said that he was unable to close the services at the end of an hour, and was often obliged to continue for six hours at a time, explaining the gospel to this new congregation.

This brief account of the students, with the photo-engraving, is given that our friends may know what we are doing and hoping to do. If Mexico be evangelized, the greater part of the work must be done eventually by a consecrated and educated native ministry.

HIGH TIDE AT MARSOVAN, WESTERN TURKEY.

BY REV. C. C. TRACY, D.D.

DURING past years Marsovan has had a full share of trouble and sorrow; the dark days have been many. We have often felt pressed out of measure, so that, in the midst of disturbances, we despaired even of life. It seemed as if our work would be wrecked. Anatolia College, in holding to its principle of non-interference in political affairs, incurred now the displeasure of one party, now of another, in the strife that has gone on outside. It sometimes seemed probable that the boat would be engulfed in the boiling waters.

Last year the number of students in attendance was considerably reduced,

owing to the unhappy condition of things. Poverty and misery have so increased through the paralysis of business, the disastrous visitation of cholera, and the more disastrous quarantine, together with the effect of uncertainty and unrest everywhere, that we had little reason to expect great change for the better this year. Indeed, it was a surprise to us that our educational work held up so well when things seemed going to ruin about us.

We scattered for summer rest or work, visited out-stations far or near, took some days for repose in a desert place apart, in pure mountain air, and returned to open the fall term. We expected about 100 students. The opening day we found ourselves with about 130 — all we could accommodate well, and rather more. They come from long distances in many cases, from far East, or from beyond Constantinople. Many arrive late, and twelve days after the opening the rattle of arriving wagons had not ceased. At that time we had 165 pupils who had called for admission, and now (September 30) there are 179. We have begun to stop newcomers by telegraph and mail, but still they come, and I fear will reach 200 before Thanksgiving.

As to how we shall furnish all these with room for sitting, sleeping, recitation, boarding, we wait for light. We have room for 120 only in obedience to ordinary laws of health. How many more we could discommode I am unable to say.

What would the friends and well-wishers of Anatolia College advise us to do? Some wise man replies: "Refuse to take new-comers." That seems to be flying in the face of Providence and of the people. The convulsions of the country, contrary to our expectations, have thrown the people into our arms. In accordance with our announcements these young folks have come to us for education. They crave the intellectual and moral training which this institution affords. Some have to come two, three, or four hundred miles. Shall we send them back? Not so long as we can find another corner, a room in one of our houses, or a possibility of a room under a shed. A large proportion of these pay all that is required of them — a smaller proportion than usual have aid of any kind from us.

Mrs. Riggs' new establishment for the younger boys is a great success. She has room for thirty, and has thirty-five. Several pastors have just visited us, and assure us that we must prepare for 250 students next year. It is evident that we must greatly enlarge. Anatolia College must have more commodious buildings. This is not a temporary rush — it is the turn of things. With all that has been unhappy and unfortunate, the fact remains that the people have waked up to the importance of sound mental and moral training, and they come here to find it. I hear similar reports from other colleges.

Friends, after bearing the burdens and meeting the perils of the past, shall we be broken down by the success of the present? It is true that a couple of thousand dollars would enable us to make immediate preparations for students coming this year, probably next year; but, in the near future, this college ought to have a good building, worthy of the work it is called to do.

The noble gift of Mrs. Dr. Pearson, of Chicago (\$10,000), has floated us this time, so far as the support of the department of instruction is concerned. We know not how to be thankful enough for that lift. Who will send us \$2,000 or

\$2,500 to shelter our boys? We have fine and fairly large grounds, but for the buildings we wait till He who sends us the young people shall open the windows of heaven above, or the purses of men below. Within the last two years, through the energetic action of the Woman's Board, we were enabled to erect a large and beautiful building for the Girls' Boarding School. *It is now full, and will be too small before this year is done.* There are more than 100 girls, and they are coming, coming.

It is high tide here, friends. What are you going to do about it?

AFTER THE WAR WITH JAPAN, WHAT?

BY REV. HENRY BLODGET, D.D., OF PEKING.

AFTER the war came what no one looked for—the onslaught on missions. A missionary who had spent forty-four years in China, forecasting the effects of the war, said: "Before the war we heard much of a general attack to be made on missions. We shall hear no more of that now." He was mistaken. The preparation had been too long and too extensive. Its acquired momentum was too great to be stayed even by the war.

For many years placards, tracts, books, some of them large and costly, emanating from the literati, charging foreigners and foreign missionaries, Roman Catholic and Protestant alike, with the most unheard-of crimes and obscenities, were printed in great numbers and widely circulated in different provinces. They were read by high and low. "Some of the worst of these calumnies were in books published under Imperial sanction, which have a large circulation among scholars and expectant officials."

Thus it was that evil and designing men were able to stir up the mob to do these deeds of violence. It was not the result of anti-foreign feeling on the part of the people in general. It was a prearranged plan, which employed the ignorant and baser sort of men for its execution. And the rulers were not without grave responsibility, if not by active coöperation with, at least by connivance at and sufferance of these riots. They broke out in the western and southeastern provinces; in Szechuan on the twenty-eighth, twenty-ninth, and thirtieth of May, the rioters destroying the mission property of Roman Catholics and Protestants alike, but taking no lives; in Fukien on the first of August, resulting in the horrible massacre at Ku-cheng. These things have come after the war. But they are not the results of the war. All that can be said is that the war did not prevent them, and that the war has made the Chinese government, now conscious of its weakness, more ready to unite with Great Britain and the United States in punishing the offenders.

Other things have come after the war, things of a different and better nature. An Imperial Rescript has sanctioned the construction of a trunk line of railway from Chinkiang, near Nanking, along the Grand Canal to Peking. This will connect with the line from Tientsin to Shantung, and thence to Kerin in Manchuria, ultimately connecting with the Russian transcontinental railway. The length of the line will be not less than 1,500 miles, and it will connect the

heart of Manchuria with Peking and Shanghai. This railway, so far from being opposed, was approved alike by Metropolitan and Provincial officials. This is one of the results of the war. An extension of this line to Canton, a line to the western provinces, a branch line from Peking to Kalgan, are things which are sure to come in the not distant future; and the hastening of their construction will be also a result of the war.

Of a different nature, yet not less important in its way, is another recently announced result of the war; namely, a university and preparatory school in Tientsin, under the control of Chinese officials, with a competent staff of foreign professors, and Mr. C. D. Tenney as its first president. Preparatory schools will be opened in other localities in North China, to a certain extent under the management of the university. The English language will be taught. "Besides a general scientific course the university will provide special courses in civil engineering, mining, mechanical engineering, and law." Of course the plan of the university has not yet been fully matured.

The way had been preparing for this result for more than ten years. A large and costly building had been erected on a conspicuous site near the foreign settlement in Tientsin under the supervision of a foreign architect, by donations of Li Hung Chang and other Chinese officials, also of several foreign gentlemen employed in the Chinese customs. Previous to this, Mr. Tenney, formerly of the Shansi Mission of the American Board, had opened a school in Tientsin for the teaching of the English language and Western science. The school was supported by tuition fees of the students, and had met with great success. Mr. Tenney had also acted as private tutor to the sons of Li Hung Chang. Evidently he was the man to have the charge of the coming university. However, contentions among the donors as to the nature, management, and support of the new institution paralyzed all efforts for its inauguration, and the danger was that the building would be sold for a paltry sum and the whole enterprise prove a failure. It required the pressure of the Japanese war to bring it to maturity and put it into successful operation. This has now been done, and the university will help to meet one of the greatest needs of China; another result of the war.

But this is in the northern section of China only. Is it too much to expect like results in various places in Central and Southern China? Li Hung Chang is reported to have said to the emperor pending his signing the treaty: "Let those who oppose the signing of this treaty be sure that they can defend the tombs of the emperors." These tombs are in the cemetery, past which the Japanese army must march on its road to Peking. If destroyed, the dynasty would be at an end. The treaty was signed. The tombs were not destroyed; and Li Hung Chang, with the bullet of a would-be assassin in his face, and a patriotism in his head—more enlightened than that of most Chinese statesmen, is summoned to Peking as a member of the Privy Council of the emperor. This is another result of the war. It means that what has hitherto been local and hampered in its operations shall now have the ear of the emperor and some better chance of being accepted throughout his domains.

Report says that Colonel Von Hanneken, who was in command of the Chinese troops on board the Kao-shing and who only escaped after being for

hours in the water; who was severely wounded in the service of the emperor, has been appointed to reorganize the Chinese army on European models. If this is so, it may be counted as still another result of the war. These are but the beginnings of the results, as the war itself is but the beginning of the overturnings which are to take place in China.

But what for the kingdom of God in the midst of these changes? This kingdom "cometh not with observation." It is "within you." The patient, self-denying preaching of the gospel, teaching the ignorant, training the young, healing the sick, all carried forward with faith in the things which are unseen and eternal; the building unobserved by men in the temple of God — this is our mission work. This work, God helping us, we will do. Amid all outward changes it must go on and prosper. For is it not written, "All power is given unto me in heaven and earth"? "And lo, I am with you alway, even unto the end of the world."

Letters from the Missions.

Micronesian Mission.

PROGRESS IN THE RUK ARCHIPELAGO.

Two full letters have been received from Mr. Price, the first dated Anapauo, March 20, in which he speaks of many dark features connected with the missionary work but also of many things which give great encouragement. His statements are confined entirely to points in the Lagoon of Ruk, of which we give a sketch map. Anapauo, Penia, and Iras are on the island of Uela, formerly written Wola. Since these letters were written, the *Morning Star* has doubtless again visited Ruk. Mr. Price says in his first letter: —

"Since my return from the islands and the departure of the *Morning Star* I have been very busy and have been greatly encouraged by some things that have transpired. In the first place, the people of Iras, where I have been preaching for about three months now, are becoming more and more in earnest. The chiefs have given a fine piece of land for a church property and they are now at work putting up a house of worship. Last Sunday twenty-one gave me their names as wanting to come into the church, and they said there were a great many more who were ready to join the church, only they had

not given up tobacco. There are perhaps not less than 100 there who want to be Christians and who are in earnest, in their weak way and according to their light, to live for Jesus, whom they are now beginning to know as the Saviour of the world. And this place was a pure heathen community a few months ago! Last Sunday I asked them question after question about the things I had taught them, and there was always someone who was ready to answer. God has wrought great things in this little community within a very short time.

"I have visited twice another district on this island; once when I saw the chief, and had a long talk with him about the truth and the duty of having his people learn the truth, and again on Sunday, when I went by appointment with this chief to hold a service. At this Sunday service the old chief hid himself in his house and refused to come out and see me, but we had an interesting service in spite of his churlishness. One interesting feature was the presence of about a dozen of the Iras people — one of them the young chief — who had come over with me to hold the service.

"I have also visited Kutua, a district on the island of Taloas where there was a church a few years ago, but during the

war the church was pulled down by the attacking party and carried away. There are still a few that have been faithful, but the loss of the church building and the still greater disaster of the fall of the teacher who had been placed over them, followed by the neglect of the work, have well-nigh wrought the ruin of this little flock. There are, however, two families who are faithful, and at the service which

around us; there are many more opportunities to preach than I can embrace and there is every indication that the people are as eager for the simple, dear, old gospel as they were when the common people heard the Great Teacher gladly. The people at Iras are making slow but real progress; they have the timber all prepared for the new church building and to-day they brought me 125 pounds of



we held with them eleven others promised to come into the church and help renew the work. They propose to erect a new building and begin the work anew. There is no teacher to place over them, but I hope by making monthly visits to them they can be kept a-going until we are able to give them a good teacher."

FURTHER PROGRESS.

Nearly three months later, on June 13, Mr. Price wrote again: —

"The work seems to be opening up all

dried cocoanut (*copra*) to pay for a knife with which to clear their ground for the building. Last Sunday I found, on my arrival, no less than 150 people assembled to hear the preaching. It was a novel, not to say pathetic, sight to see these children of heathenism, of the blackest night of spiritual darkness, sitting packed close together on the ground, waiting to hear the message of eternal life. In the front were the children and those who had renounced heathenism, who with their washen faces, short hair, and neat calico

garments contrasted strikingly with those in the rear, who with their head and ear ornaments, painted faces and bodies, reminded one of the appearance of Jacob's cattle — 'ring-streaked, speckled, and spotted.' Fully two thirds of the audience have given up the paint.

"We are still holding on at Utet, though it is a difficult task. The part of the island to which we go is remote from us and difficult of access. It is fully fifteen miles away, and the winds and the currents are almost invariably against us, so that we seldom get back from there before ten o'clock at night; and once it was one o'clock before we dropped anchor alongside our landing. And then a strong opposition on the part of the native chiefs has arisen and threatens to stop our going, for a time at least. At our first visit we found a few men and women who had a wavering desire to be Christians — the flotsam and jetsam of the old church which was wrecked in the storms of heathenism a few years ago. Among these was the old chief Fetelalap, who at our first visit seemed greatly moved and anxious to have us come and revive the work. But at our second visit, although he received us kindly, it was evident that we were not so welcome as we were at first. The change was soon explained when we learned that some of his neighbor chiefs had visited him to induce him to start the heathen dance, and the vacillating old man was inclined to yield to their entreaties, although it was against his honest convictions of duty and the promises he had made to us. At our third visit we found the dance in full swing, and the few who had been awakened to think of better things had been drawn into the swirl of this whirlpool of temptation. This dance is a most subtle device of Satan, and his most powerful weapon, and does far more harm than all the wars and other evils combined. It is exciting, furnishes the only opportunity that their natural vanity has for expressing itself in decorating the body, and is licentious through and through. For this reason it breaks down their best social barriers, which are never

strong, and destroys the shadow of the home which these people have, the substance having been lost in the dim past.

"At this visit, however, the chief was still inclined to favor us, at least outwardly, and gave his consent to our holding a service, which we did in the building where they had held the dance the previous night. At the conclusion of the service the chief, evidently moved by the truth, yet still vacillating, asked us to return and promised to help his people to do better. We had a conversation with an especially bright young man who told us that his heart was with us, as were the hearts of many of the people, but, he said: 'Just as soon as you go away the bad people come and induce them to go back to heathen ways. If you were here, the bad men would not come and our people who want to do right would stand by you and be Christians.' There was force in his words, and I feel that that side of the lagoon, with its populous group of islands, must be occupied with missionary families before we can hope for the redemption of the people."

ABJECT HEATHENISM. — PENIA.

Mr. Price writes of an invitation received from the chiefs of a district called Penia which is on the other side of the island of Uela from Anapau, a place where, so far as is known, the gospel had never been preached. Mr. Price writes:

"We found the place situated on a little narrow bay shut in by a long line of rocks which extend a long distance out, and so shallow that our boat could not get nearer than forty rods from the shore. We had to wade ashore. It was a very dismal-looking place; the boys and girls were naked, and the men and women with only girdles about the loins. To add to the gloom it began to rain just as we arrived and drizzled all the time we were there. The chief's house was some distance up the shore from our landing place, and we set out in the rain to find him. We threaded along a narrow footpath with the grass and weeds on both sides, in most places higher than our heads

and completely hiding the path. Nature seemed as wild here as on the day of creation.

"At last we came, with bedraggled garments, to the chief's house. I think the people here were lower than I have ever seen them in any part of the world. Women, almost nude, lay on the ground floor of this shed, nursing naked babies, other women lounging about, smoking home-made cigarettes; men, with bodies hideously painted, and long hair done up in a knot on the top of their heads; naked children staring at us with their shining black eyes filled with wonder, having still enough sense of shame to make the attempt to hide their nakedness by creeping under mats, behind the canoe, ever present in the chief's house, or hiding behind their elders. The house was a low shed, thatched overhead and at the sides, the ends being open. Here and there rudely constructed charms, cocoanut shells containing offerings to some *anu* [spirit], and various so-called images depended from the beams and rafters. The rain and consequent dampness of the house added to the apparent misery and wretchedness of their low existence. Little do you know in Boston of such heathenism. Here is the darkest night of spiritual desolation; here is a degradation the sight of which makes one shiver to the bone; here are the children of the night groping about in the densest darkness, clothed with ignorance and her twin sister, superstition, lost to all sense of shame, stumbling at noonday as in the night, and living a dreary life with little aspiration above the brutes that perish.

"After our greeting, the old chief crawled out of his little room at one side of this house. He was ill, and my first attempt at preaching the gospel to them was to talk to this old chief about his sickness. I then told them about Jesus and the true God, and asked them if they did not want to learn about him who loved them and who could make their lives happy here and give them a home in heaven. They said that they did not like war, that they did not want the heathen dance, and that they

would be glad to have us come and teach them about the true God and how to be good. The old chief was unusually earnest and intelligent and seemed really serious. After telling him to send a man with us to get some medicine for his sickness, and bidding them goodby, we came away, wading out into the sea to our boat.

A CHANGE WROUGHT.

"Such was the introduction of the first truth about our Lord Jesus into Penia. It means little to the outside world. It seemed, looking at it from a human standpoint, that the visit was a failure, a waste of time, and that we came away leaving the people as we had found them. What was there in our visit to change the abhorrent condition of these people? And yet, as I looked into their upturned faces and thought of their degraded condition, my heart was full of hope. I knew that we had brought them *One* Mighty to Save, and no eloquent preacher ever turned from his large, cultured audience who had flashed satisfaction and appreciation from their intelligent faces, with greater joy and peace than I came away from the poor people at Penia. They did not have a word of welcome for me; they cared nothing for my words, nothing for my successes or failure, and had no words or thoughts of praise for me; but I knew that they had heard, for the first time, of Him who is able to wash them in his own blood and clothe them with the garments of his own spotless righteousness. 'Washing' and 'clothing' have a special significance in such cases as these.

"Subsequent visits, for I go there every week, have been more pleasant than the first. God blessed the efforts in behalf of the old chief and he is much better; and the last time I went he waded out into the sea to shake hands with me as I came struggling along with my shoes and stockings in my hands, and pants rolled up above my knees, picking my way carefully through the water, for the sharp stones mercilessly cut my feet. Really this is not a pleasant way to travel. I much prefer the street-car, but it is the only way; and

'Woe is me if I preach not the gospel to these people.' There has already been one sign of improvement in the children,—the boys,—for they come to the service now with some sort of a covering for their nakedness; often it is only a banana leaf, but it means that a want is being created and will result in something better than leaves. One little fellow, very quick to catch my meaning, kept repeating to me, 'Good-day!' 'Good-day.' This term is not in use among the natives and they have little idea of its meaning, but this boy knew that the Christians used it, and it was the best way he had of telling me that he wanted to be a Christian and so he used it on every possible occasion; and once in the service, when I chanced to look at him, he piped out, '*Ran allim* (Good-day).' In a few months this willing, bright, little fellow will be my right-hand boy in the work and will be able to answer almost any question about our God and Saviour. He is the chief's son, has a happy face, is always on the alert, and is evidently an oracle among the 'small boys.'

TALOAS.

"You will remember that I wrote to you about opening the work on the island of Taloas, at the district of Kutua. I have been going there regularly every two weeks and the work is beginning to take hold of the people. Noah, one of the deacons and pillars of the old church there, and chief of the district, has held daily prayers with all who would come. He has by no means been a model Christian during the time of persecution, but it is a great deal to be able to say of him that he has kept his hair short and clung to the Christian dress both for himself and family; that he has refused to allow the dance in his district, and has maintained a professed allegiance to the church all along. The first time that I met him he asked me to come over and hold a meeting with them. I have come to have a great deal of respect for him, though he is not all that I want him to be. . . . The case of one man here is interesting

in itself and illustrates the difficulties that are in the way of these people. At our first meeting held there, a man of the name of Lewis came to the meeting and the Lord opened his heart to the words of truth. His earnest face and attitude attracted my attention and I went to him after the service and asked him if he did not want to go to heaven. [This is the most concrete form of putting that all-important question that I have discovered.] He said that he did, and he said it so decidedly that I thought he meant it. I learned that he had been a Christian in Mr. Logan's day and had gone back to heathenism.

"On my next visit he told me that he had two wives and asked what he should do about them. He said he knew that he ought to put one of them away but was afraid to do so. I asked him to come over and see me, and he came and we had a long conference. I could have told him at once what to do, but it was necessary to carry his convictions with me and I wanted him to do it himself. It seems that there were two difficulties in the way; namely, fear of ridicule and possible persecutions from his neighbors and giving up of the boy that he had by this woman, which was a very young babe. We wanted the woman to go, and she wanted to go. Her parents, moreover, were willing to receive her back. He was very earnest and even tender during the interview. I prayed with him and told him that this was something that I could not do, but that he must do it himself; and that in doing it he must act in a manly, Christian way and be careful to wrong no one. He is now making arrangements to put her away, and the first wife, who has been anxious all the time, is overjoyed at the thought of having her husband back again. Such things, insignificant in themselves, show that the gospel has power over the hearts of these people and that there is something down deep in their hearts that responds to the lofty moral teaching of the Blessed Book."

There are other items given by Mr. Price for which we have no space. There

are discouraging features at some points and some men have fallen from whom they had hoped better things, but on the whole the work is very cheering. Mr. Price reports that letters have been received from the Mortlock group indicating that the visits within the group last winter have given a decided impulse to the work. At Lukunor there have been fifty-four applicants for church membership, while at Ta, Satoan, and other islands the workers are specially hopeful.

West Central African Mission.

SLAVERY.

MR. WOODSIDE, of Sakanjimba, tells the following story which illustrates the form of slavery existing in that portion of Africa: —

"About a month ago one of the lads who has been here with us for several months came to me much agitated, saying that they had sent word for him to come to the chief's village, for, as there was considerable sickness, they were thinking of making a feast to the spirits, and that this lad was to be given for an ox to be killed for the feast. They threatened that if he did not come they would come and take him and tie him up, etc.

"I told him to send word to his relatives to come here and we would talk the matter over. They did not come, but when I was at the village the chief spoke to me of the matter, as did also the relatives. They said that all he would need to do was come over and the exchange would be made, and he could come back and remain with me all the same, but that the boy would, by the transactions, become the slave of the chief.

"I told them plainly what I thought of the whole matter and strongly denounced it from beginning to end. On the Sunday previous I spoke of the impossibility of our serving two masters, and I now told them that it was for them to choose their master. They said they wanted to serve Jesus. I assured them they could not be his followers and continue these practices.

I left them without any definite decision, but asked them to come up in the morning and we would finish talking. So in the morning the chief and the uncle of the lad came. I had made up my mind that rather than see the boy sold away I would let him have an animal with which to redeem himself. Yet I thought it best, if the chief would give the ox, to offer to give to the boy sufficient cloth to pay for it. The chief said he had no ox to give, but that his brother had one and would give it. The brother, Dingelinya, seems to have a high standing in the country here, the people apparently paying more respect to him than to the chief. He is quite an intelligent Ocimbundu.

"I sent for him and he said he would exchange an ox for the boy. I then told him my opinion of the matter. He replied that he would give the ox and that should end the matter. He had heard the words and he did not want that sin to confront him in the other world. A man like Dingelinya gets cattle by 'eating fines,' and a common man hardly ever owns an ox. I afterwards asked how much cloth he wanted for the boy to redeem himself. He said he did not wish any. He had given the ox, however, and if the boy wanted to give him something, sometime, when he had it to give, he could do so, but that the boy should remain here with me. I think that the boy is better off now than he was before.

"This family, in some of its branches, has been accused once and again of causing sickness or death, and they have given one and another member in payment until this was the seventh, and only three or four remained. Two of this lad's brothers, who have previously been given to the chief and are his slaves, have been with me quite a long time; one of them six months or more."

Mr. Read, of Sakanjimba, reports the commencement of evangelistic work in villages adjacent to that station. He goes with his wife and children to a group of villages, and while Mrs. Read receives the women and children at some central point, he visits the adjacent hamlets, and the

people are united in an afternoon service at the common centre. The people seem pleased and urge a repetition of these visits. In one group the old chief brought a small pig, and his wife other minor presents. In this way Mr. Read hopes to reach four groups of villages at least once a month.

TRAVELERS.—THE LOCUSTS.

Mr. Currie wrote from Chisamba under date of August 19:—

“On the 15th inst. travelers set out from this station in opposite directions. Two of the English Mission with about 100 porters, after a short season of rest with us, started for Lake Moero, where they are going to open a new station, the old one in the Garanganze having been disbanded. A few of our young men, together with a larger number of carriers from the villages, started for the coast to bring inland Miss Margaret Melville. One of the preachers went with this caravan; he is to carry no load and receives no extra pay for the journey. He goes in Christ's name to help the young men retain their Christian fervor and to do what missionary work he can from camp to camp. This is an experiment, and, if it works well, we will plan to send an evangelist with every band of young men who go from this station on a journey.

“In this country the locusts are a cause of either joy or sorrow very pronounced. When the great swarms alight in the open country or the bush, the women go forth with gourds, pots, and all manner of available vessels; build their fires and sleep around them all night in the open air, in order to fill their vessels before the locusts, warmed by the heat of the sun, have risen to pursue their journey. These when caught are boiled, dried, and served as food; and it is rather amusing after a good night's catch to see the youngsters going about with their fists full of locusts and devouring them with evident relish.

“When, however, the hungry insects land in a field of green corn the owners set up a wailing and the women and children, with branches of trees, tin cans, and

other like weapons in hand, go racing, beating, screaming like mad through the field to try and drive them away. The locusts, however, seem to think that fair trade is no robbery; and if they supply the people with many a good meal, they may at least expect a little from the people in return. As an onlooker it seems to me the poor insects are getting the best of proud man. Already corn is very scarce in some districts, and, judging by the vast armies which pass us at frequent intervals, food will be scarcer next year.

“We went to service yesterday morning with hearts rather heavy. So many of the young men were away we feared there would be a small congregation, poor singing, and little help in the service. What, then, was our joy to find a larger gathering than we have had for weeks past, real heartiness in the singing, and altogether a meeting with unusual interest! The young people left behind had decided that they ought to put forth extra effort to make up for the absent ones, and they succeeded.”

Western Turkey Mission.

FROM ISMID.

MR. ROBERT CHAMBERS wrote from Ismid (Bardezag) October 10:—

“Our school is in a very satisfactory condition indeed. We have raised the charge for board and tuition from thirteen to fifteen liras; have rejected many of the poorer pupils, and have limited the number to be received, as we found that the crowd of last year was too much for us to manage in these miserable buildings. We have now eighty boarders, and I have received from them in hard cash nearly 500 liras for the first half of the school year. We have added a teacher to our staff. He is a rare man; studied here, then graduated in Robert College and pursued his medical course in London. The Armenians of Turkey look to him as one of the coming men; he already has a high reputation as a writer in the daily press and as a patriot. We pay him ten liras per month. We have also engaged

a capable native woman as matron, and all this without additional expense to the Board. But the lease of one of our buildings (the one I occupy, with two teachers and twenty-five pupils) runs out in March; that of a second building, which accommodates a teacher and thirty-five pupils, runs out next year. There are no other buildings to be had.

"One of our preachers was saved by a hair's-breadth during the massacre in Constantinople last week. He saw several unarmed and defenceless Armenians butchered before his eyes; he had not even an umbrella in his hands, but he could not refrain from protesting against the barbarity of the police, when they rushed upon him and would have cloven his head but for the timely arrival of a high officer who saved him. He was, however, carried off to prison, where he had a revolting experience. The Askabed got him released. It is supposed that nearly 200 people were killed. Nearly that number have taken refuge in the churches. Hundreds of young men have provided themselves with arms, have received the communion, and, encouraged by the blessings of their parents and the exhortations of their sisters, have vowed to make a final stand for their people."

Madura Mission.

A CHRISTIAN ABDUCTED.

UNDER date of September 3, Mr. Chandler writes from Madura:—

"Last Sunday a silk-weaver youth, twenty-five years of age, was baptized

and admitted to fellowship in our East Church. He has no father, but was living with his mother and elder brother. Although they knew that he was attending services and abstaining from work on the Sabbath, they allowed him to live with them as long as he was not baptized. And even the day after his baptism (yesterday) the mother and brother came to me and seemed anxious that we should not send him away but allow him to remain with them. To this we readily consented, with the distinct understanding that they should not interfere with his religion. They appeared to be very grateful, and the young man himself seemed to be quite willing to remain and work with them at weaving. This morning, however, he has disappeared, and we learn that a great meeting of silk weavers was held last night until two o'clock in the morning, and that he has been concealed in some house on the other side of the city, and that he is to be carried away to Madras. He must be under close surveillance, because we can get no message from him. The saddest thing about it is that the leader in this persecution is a young graduate of the Madras University, who was brought up in our mission schools, educated in the Madras Christian College, and was himself so much moved by the claims of Christ upon him that a few months ago he wrote me that he had come to a point where he must make a choice between Christ and the world. Our unceasing prayer is that his faith may not fail, but that he may witness a good confession."

Notes from the Wide Field.

CHINA.

REVIVALS.—In the *Missionary Herald* for May, 1895, page 201, we quoted some statements from Dr. Griffith John concerning remarkable revivals in King-shan, China. In a recent letter Dr. John gives cheering information concerning this movement. "Last year I gave you some account of a remarkable work that had sprung up in the district of King-shan. I told you that I had baptized there on one Sunday forty-one adults and nineteen children, sixty in all. Mr. Hiung, one of our native assistants at Hankow, has just returned from a visit to King-shan. He tells us that all the converts

baptized last year remain strong and firm in the faith. There are now more than 190 waiting for baptism, of whom about 100 are deemed *quite* satisfactory. The Christians have bought a large house for chapel purposes, and paid for it themselves. About forty villages have become more or less Christian, and the work looks as if it might spread all over that part of the country. In the district of Tien-Men there is a most interesting work springing up in the immediate vicinity of our station at Pah-tsze-nau. The place is called Peh-ho-Kou, and I am told that from twenty to thirty people are seeking baptism there. What they told Mr. Hiung was this: 'We have given up idolatry. We do not believe in Roman Catholicism. We wish to be Christians, and desire to join the Gospel Church.' The Gospel Church is our specific designation."

A STEADFAST CHRISTIAN.—A missionary of the Scotch United Presbyterian Church reports a letter received from Liao Yang, the station at which Rev. Mr. Wylie was martyred a year ago. The letter speaks of the man by the name of Tang, of whom it says: —

"He was seized by a band of Kirin soldiers, stripped naked, and bound hands and feet. A sword was then held to his throat and he was asked: 'Are you a believer in Jesus?' 'Yes,' said he boldly, 'I am a Christian.' They then went to their officer and asked what they should do with the fellow. But the officer (no doubt remembering the consequence of offences last August) 'declared he would not interfere.' They therefore released him and let him go. Next Sabbath, when he came in to worship, I asked him how it was that he, having so short an experience of the Christian life, and being as yet unbaptized, could speak out so boldly in the presence of death, and he answered that he had just been reading of how Peter three times denied his Master, and that he afterwards went out and wept bitterly; 'and how,' said he, 'could I deny my Lord?' I shall baptize the man when I go back. Mr. Li adds that his daily walk and conversation are consistent with the profession of Christianity."

AFRICA.

MISSIONS IN THE CONGO FREE STATE.—The *Journal Des Missions* has an interesting and instructive article upon the Congo Free State and its relations to Christian Missions. "This singular political entity," says the writer, "conceived by a king and made real by an International Conference, is in the *moultling* process." Unfavorable reports are circulating through Europe as to the maladministration of its affairs, and the revolts which are provoked by it. "Stanley and his successors have sown the wind," affirms the *Journal*; "to-day they reap the whirlwind." Missionaries suffer everywhere for the errors of other whites. In reading the missionaries' correspondence from the Upper Congo, one is surprised at the painful monotony with which they write of the terror and aversion which *Bula Matadi* (*Rock-Breaker*) — the name given by the natives first to Stanley and then to the Free State government — inspires among them. Under these difficulties the good work goes on in four regions of the great State, the Lower Congo, the Upper River, the tributary basin of the River Kassai, and in the Katanga country, and there are now in all 1,500 native Christians. Most of these are around the stations of Banza-Manteke and Lukunga, and the number would be much greater were it not for the strange and terrible "sleeping sickness," which causes a great mortality. About thirty adult Christians died from this cause last year. A man is suddenly seized by an irresistible slumber; nothing can keep him awake, and after a certain time the vital functions cease.

1. In the first region, from the mouth of the Congo to Stanley Pool, there are fifteen mission stations with thirty-four missionaries, many of them connected with the American Baptist Missionary Union. It is hardly seventeen years since the first station was founded and there are now about 1,300 converts; 225 adults were baptized the past year.

2. Upon the Upper Congo, above Stanley Pool, there are twelve stations established

by three Societies—the English Baptists, the American Baptist Missionary Union, and the Guinness Mission; the oldest planted in 1884, the latest in 1894. The English Baptists are farthest toward the interior, about 300 miles beyond Equatorville. In those vast regions there are forty-five missionaries at work among tribes of differing speech, all unknown eighteen years ago, and the converts number about 100. Of these sixty belong to the American Baptists, twenty to the English Baptists, and twenty to the Guinness Mission.

3. In the Kassai basin, around Luluaburg, there is only one station, first established in response to the appeals of Dr. J. L. Wilson, formerly of the Gaboon Mission and supported at present by the American Presbyterian Church. It is here that the young Afro-American, W. H. Sheppard, went in 1890, accompanying the heroic Lapsley, who died in 1892. The story of Mr. Sheppard's penetrating a region till then never trodden by an explorer, and making friends with a tribe which punished with death any attempt to enter its domain, is one of the most remarkable in the annals of missionary adventure. Mr. Sheppard, after spending the year 1893-1894 in America, returned with a wife and two other young colored women, the post having been held alone during that time by a white missionary, Mr. D. W. Snyder. This mission has special importance as another attempt to evangelize an African region by Africans from America.

4. The Arnot Mission station was formerly at Bunkeya, where Captain Stairs was killed, in the south of the Free State. On the death of the king Msidi, the people scattered in all directions, and the three missionaries retired to the valley of the Lufira, on the right bank of the Lufira, where they have sometimes been in dire extremities. For a long time they lived solely on wild honey and the venison taken in hunting. Mr. Crawford once wrote: "It is a year since I have had a cup of tea, but I would not change this last year without tea for ten years spent in the midst of European delicacies. We often see the bottom of the keg of farina. The other day my boy Tapila came at the usual hour to set food upon the table. There was no food! Tapila gave me an inquiring look. I answered by a gesture, pointing my finger to heaven, and as if that had made the dinner bell to ring above, an old pagan who certainly does not hear the bells of heaven, presented himself at the open door, bringing me a basketful of farina." At length the missionaries, finding that the Belgian sphere of influence was narrowing more and more, that the country was becoming depopulated by the Arabs on their slave raids, and that there "would soon be more wolves than men," departed in August, 1894, to a place on the north shore of Lake Moero. One hundred and thirty persons followed them. "Behold," said a young man of the country some days later, "Behold the dawn which breaks upon our horizon; till now it has been dark, dark!"

Hearing of this movement, Mr. Arnot left England with a new missionary and a small printing press and reached Lake Moero December 29, 1894. The fever which had obliged him to return to England again seized him, however, and he was forced to retrace his steps and once more sail for Europe.

The *Journal* quotes the wise words of Dr. H. F. Colby, who says in effect that it is necessary clearly to define and ever to keep in view the final end of missions, which is the organization of Christian communities deeply rooted in a social life in which the converts are distinguished only by their faith and character. Banish the sentimental compassion which grieves over the African because he does not hide all his black skin! To seat a man on a chair and make him eat European food from a plate, with a fork, does not make him a Christian, does it? These Christian communities should be able to supply all their own needs, spiritual and material, but above all, to reproduce themselves. Otherwise Christianity will always appear to the non-Christian natives a foreign religion, an affair of the whites.

UGANDA.—In Uganda the missionaries have been building a house in preparation for the expected arrival of Miss Wyatt and Miss Higginbotham, the first missionary

ladies ever sent to that country. The house is evidently a great advance upon any structure hitherto erected by the pioneers, being two-storied, with six rooms below and the same number above. The walls are wattle-and-daub, the roof is thatch, and the whole cost would be \$400, as all the labor was paid for in shells, the coin of the country. It is quite a new thing there for men to be paid for work, the old idea being that the chief gave a man his land and he in return gave his labor. So the laborers greatly enjoyed their payment, and as one of them was dancing about, Archdeacon Walker asked him what he was going to buy with his shells. He said he was saving them up till he had enough to buy a new Testament. The men are paid forty shells a day and the New Testament is sold for 400 shells.

Mr. Pilkington has been writing a book on the principal differences between the Protestants and Romanists. He thinks that many of the native Roman Catholics are honest searchers after truth and hopes his book will lead them to find truth in the Scriptures and to see the errors of their present belief.

The Uganda churches do not dispense with a "Monthly Concert," holding a missionary meeting on the first Friday of each month. Teachers who have been out into the country report what they have done. For instance, a lad recently told how he had called upon a principal man in the place to which he had been sent. The man refused to let him enter his fence, to which the lad replied that he was like one who offers good medicine to a sick man but the sick man refuses it. The chief answered that he was not sick, but quite well; to which the lad rejoined: "That was just what I thought of myself once, and yet I was not only dead, but actually decomposing and poisoning others." The lad's confidence and respectfulness seem to have struck the chief, who then invited him to stay and eat with him, and ended by buying a book and promising to learn to read. He is now preparing for baptism.

A RETURNED BACKSLIDER ON THE ZAMBESI.—At last accounts, M. Coillard of the Zambezi Mission had left his station of Lealuyi, the king's town, to visit Sefula, where he formerly labored. The mission buildings had fallen into decay but the spiritual work there begun had grown and prospered. The number of converts gathered during the awakening of last year was already more than eighty. Nearly forty of M. Coillard's pupils, who once threw away their books and returned to paganism, were numbered among the Christians and all of them could read their Bibles. One of the former backsliders, a high chief now, was asked in a full assembly by a Christian woman how they should know that he was now sincere. "My mother," humbly answered Mokamba, "I thank you for asking me the question. I know that it is not by my protestations to-day that you will be convinced. It will only be by my after-life. It is only by the fruits that you know the tree. But God is my witness that I am true. My return to the world is a lamentable history; it will be a lesson to you all. I was sincere formerly. It was a joy to me to go to the services. But when promoted to the dignity of *Liomba* (third chief of the country), I suffered myself by little and little to become absorbed in business. I soon found that it was far and tiresome to go to church at Sefula every week. I relaxed my efforts. Our father said truly to me, 'Take care, Mokamba, you are falling back.' I ended by being altogether tired of it. And when our father went to live in Lealuyi I had fallen, and was only the skeleton of a Christian; to speak truly, I had only the *skin* of a Christian. He wisely said to me, 'Mokamba, read the Bible every day, all the same.' It was what saved me. I could not read it long without seeing that it condemned me. I was unhappy. But amid my wanderings, I always prayed. God has had pity upon me and now I am happy. Let my history instruct you, you who believe."

INDIA.

A BICYCLE AND THE IDOL CAR.—In the Report of the Arcot Mission, from which we quoted in our last number, there is an amusing account given by Rev. L. R.

Scudder of an evangelistic tour in which a bicycle played an important part. At the town of Vallemallai, there was in progress a heathen festival at which a crowd of people were trying to draw through the sand a huge car containing the idol, but all their efforts seemed fruitless. Just at this time Rev. Mr. Chamberlain went by on his bicycle. We quote from Mr. Scudder:—

"The temple authorities were doing their best to urge the people to greater efforts, but they no sooner caught sight of Mr. Chamberlain on his bicycle than they dropped the chains and crowded about him. We went off to one side, drawing the people after us, and had large audiences to listen to the Word. This made the officials very much provoked, and they did their best to drive the people away from us. But we were good-natured, and the people were curious, and would not respond to the efforts to provoke a disturbance, and we spent the afternoon preaching to large audiences. The car did not move that night, and on our return the next morning it was in the same spot. Again the bicycle proved a stronger attraction than the idol car, and we were surrounded with a large crowd. This time the temple authorities began to treat with us. They said we were preventing them from drawing their car. We answered that we compelled no one to come. They could all go and draw the car if they wished. Then they admitted that the little bicycle was more of an attraction than the huge car. And they said by staying there we were preventing them from moving the car.

"We answered that we did not come there to prevent them from drawing the car, but we had come to tell them of a better way of salvation through a living God, and that if they would give us an uninterrupted audience we would say our say and depart. They agreed to our terms and we again preached to a very attentive crowd the unsearchable riches of Christ. We parted from them in good nature, and shortly afterwards the car moved on its way. We hope that the time will come soon when our preaching will stop the wheels of that car, not temporarily, but permanently, by drawing the people away to Him who was 'lifted up.'"

VOLUNTARY WORKERS.—The *Harvest Field* for October gives an interesting account of an organization formed in Madras called the "Preachers' Association," the object of which is to meet the needs of the country through the labors of voluntary Indian preachers. Heretofore the impression has been that the preaching of the gospel should be done by foreign missionaries and by paid Indian agents, but it is now felt that it is high time that the native converts should be brought to feel their personal obligation to proclaim evangelical truth among their countrymen. Eight years ago this Preachers' Association was formed and it has had over forty members. Each one is expected to defray his own expenses and pay a small sum for his board. Divided into parties of six or eight or ten, they engage in annual preaching tours, spending many days in this service. They go with flags and musical instruments, somewhat after the manner of the Salvation Army. When a new member joins the band he is asked for a time simply to go and stand with the other preachers; then he joins in the singing, and after a time he is asked to read aloud a hand-bill to the people; later on he is called upon to say a few words upon what he reads. In this way he is trained till he is ready to face any audience. Six months of this training will enable any ordinary man to acquire sufficient facility to tell the gospel story. Accounts are given in the *Harvest Field* of seven preaching tours, all of which seemed to have been successful and to have reached large numbers of people. The movement is regarded as one of great promise, not merely in its immediate effect upon those to whom the gospel is now brought, but in its effect upon converts in India, showing them that upon them must devolve the work of proclaiming the gospel to their countrymen.

POLYNESIA.

AN ADDRESS BY A SAMOAN QUEEN.—In May last a new church was opened in the capital town of the group, and the Queen of Manua gave an address at the dedica-

tion, a full report of which may be found in the *Chronicle* of the London Missionary Society for September. The address is remarkable both for its style and its sentiments, as will be seen by the following extracts. The queen began with an ascription of praise to God:—

“ O God, to thee be thanks; by thy love and guidance alone have we been able to gather together to-day, and it is good that to thee we present our thanks. To the captain of the mission steamer we also offer our thanks. To those servants of God, the white missionaries [Messrs. Cooper and Goward], we also give thanks, as well as to the Samoan pastors who are here to-day.

“ We have had no such gathering as this for many years, but the love, the care, the watchfulness, and the power of our God have enabled us to meet together like this. . . .

“ It is easy to give thanks — we all do it; from the little child to the oldest among us, we are accustomed constantly to give our thanks to one another for what they do for us, but to *bless* God with all our hearts is a very different thing. It is only for some very precious thing that we use this word *bless*; but to-day I bless the Lord with my heart and soul for all his benefits to us. . . .

“ We think much of our kingdom and government; we know we are respected and take our place among the peoples of the earth; yet our kingdom is as nothing before the Kingdom of Christ. That is the one kingdom which shall never pass away, the Kingdom of Kingdoms. ‘Blessed is the people whose God is the Lord,’ was the message given us by the missionary several days ago, and how true that is we know. It is not outward display that shows the true prosperity of a people, but it is those people who give to Christ their hearts and live godly lives who shall be truly blessed and who shall know true prosperity. . . .

“ We have great joy and pride in our hearts as we look on this new church which our own hands have built, but let us not boast. Who gave us the strength and wisdom with which to do the work? It was God. Only by his help have we been able to accomplish the work. The words of David are mine this day: ‘Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.’ . . . My last word to you is to urge you to accept and obey Christ’s new commandment, which he gave to his disciples and to us, each and all: ‘Love one another.’ How can a people be blessed if God’s Word is not obeyed? And this is his special command to us, to you all, that we should all strive to have love, the one to the other. May God bless and help you all to obey him, and then will true blessedness come to these islands of Manua.”

Miscellany.

BIBLIOGRAPHICAL.

Rambles in Japan, the Land of the Rising Sun. By H. B. Tristram, D.D., LL.D., F.R.S., Canon of Durham. With forty-five illustrations by Edward Whymper from sketches and photographs. New York, Chicago, and Toronto: Fleming H. Revell Company.

Canon Tristram’s writings are well known in this country, and this volume, describing his comparatively brief visit in Japan, while not profound or original, is attractive and instructive. He writes of things that would strike the eye of a Christian minister and a naturalist. Hav-

ing a daughter in Japan he saw something of missionary work, yet it is quite noticeable that in attempting to describe it he has little to say except about missions of the Episcopal Church, though they constitute less than one fourth of all in the empire. But at Kyōtō he seemed to have been much impressed by the Doshisha, speaking of it as “a grand piece of missionary work on a large scale.” He falls into the error, however, of saying that \$100,000 was recently left to the Doshisha by a Boston Unitarian for the encourage-

ment of physical studies. The volume is beautifully gotten up, with many attractive illustrations.

The Triumphs of the Cross. By Ex-President E. P. Tenney, A.M. Boston: Balch Brothers, 36 Bromfield Street. 1895. 702 pp. oct.

The enlarged title of this handsome volume is as follows: "The supremacy of Christianity as an uplifting force in the home, the school, and the nation; in literature and art, in philanthropic and evangelistic organization, shown by the facts in the yesterday and to-day of the world." The author has been assisted by over 200 representative religious workers, and has introduced chapters from the pens of nearly twenty well-known writers, some of them experts upon the topics of which they treat; such men as Dr. E. E. Hale, T. L. Cuyler, A. McKenzie, F. D. Huntington, D. Dorchester, W. Hoyt, J. L. Scudder, J. H. Barrows, Joseph Cook, J. H. Vincent, G. P. Fisher, and C. H. Parkhurst.

The volume is illustrated by 325 original photographs and works of art by famous masters, which add much to its interest and beauty. To the preparation of the work the author has devoted, as stated in the preface, the diligent study of ten years. It is a conscientious endeavor to present in a comprehensive and attractive form "a practical book, to tell what Christianity has done to make the world better and happier." After an introductory chapter upon "The Power of Ideas," the following topics are presented: The Founding of Christendom; The Debt of Popular Liberty to Christianity; The Christian Idea of Home Life; Christianity in its Relation to Education; The Relation of Christianity to Art, Literature, and the World of Ideas; Christian Philanthropy; Christianity in its Self-propagating Force as the Kingdom of God; closing with a prophetic Outlook upon The Twentieth Century.

As will be inferred from this outline the volume deals with the whole missionary problem of the Church of to-day, in its varied departments of inquiry and of

effort at home and abroad. It is full of suggestive incidents, with testimony from the representatives of the several branches of the Christian Church, and various benevolent societies, including a goodly number of the missionaries of the American Board, and will be a valuable thesaurus for all intelligent inquirers who are studying the marvels of the advancing Kingdom of God on earth.

It is a good volume for the parlor table and the Christmas holidays, its numerous illustrations being excellent, as well as for the library and the student's desk. To its solid information and sound practical thought it adds a racy style and an earnest Christian spirit, which are fitted to stir the reader to a thorough and lifelong missionary devotion. May it have, as it deserves, a wide circulation!

— E. K. A.

How I Became a Christian: Out of My Diary. By a Heathen Convert, Keiseisha. Tōkyō, Japan 1895.

This volume of 200 pages, written by a Japanese, in English, and published in Japan, has interested us profoundly. It is the unfolding, in a very frank way, of the workings of a mind of no ordinary ability when brought into contact with Christian truth derived almost entirely from the Bible and having little help or guidance from those who have been trained in Christian ways. The result is an experience which is wholly unconventional yet profound. The author and his little band of fellow-students in the Hokkaido heard the voice of Christ and their eyes were opened; but we are reminded, by the account of their early meetings, of the blind man who, when first healed by the Saviour, saw men as trees walking. It was not to be expected that their growth would be according to our ideas or altogether symmetrical, but it was a wonderful growth nevertheless. We should not know where to look for a deeper insight into some spiritual truths. The style of the book is as unconventional as was the writer's experience, but it is clear and vigorous, the English

having just enough of the Japanese flavor to give it piquancy. But it is the thought more than the style which impresses us. The writer after his earlier experiences in Japan came to the United States, where his first contact with Christendom would have shaken his faith if it had not been founded upon a rock. His criticisms upon Christian America are acute as well as amusing and are, in the main, just. Take for illustration his remonstrance against America's treatment of the Chinese. Replying to the objection made that they carry away their savings to the homeland, he says, that in order that the Chinese "might be acceptable to the Americans they must spend all they earned in America and go home empty-handed. A strange doctrine this to hear from the people who inculcate the lessons of industry and provision upon themselves! 'All things whatsoever ye would that men should do to you, do ye even so to them.' Do all the American and European merchants and savants and engineers who come to *our* shores, do they leave all their earnings with us and go home without bank accounts in their favor? Do we not pay each one of them 200, 300, 400, 500, 800 dollars a month in solid gold, scarcely a third of which he usually spends in our land, and goes away with the rest to buy ease and comforts in his homeland? And yet we send them out with thanks, with presents of silk robes and bronze vases, and oftentimes with imperial decorations and pensions affixed thereto. They did the service corresponding to the money we paid them (at least we suppose they did), and we do not think ourselves robbed by them. By what laws under heaven are the Chinese compelled to leave all their earnings in America after they have helped to cut a railroad through the Rocky Mountains and planted and watered vineyards in California? The Chinamen leave the work behind them equivalent to the money they carry away. The gold is now theirs by Nature's inher-

ent law, and who art thou that deniest the sacred right of property to the sons of honest toil!"

We are tempted to quote other passages from this fascinating book but must content ourselves with the following apostrophe to freedom which the author utters in view of the license which he witnessed under the claim of liberty. "O Christian Freedom, thou that withstood black famine and Spanish halberds in the flooded fortress of Leyden, that hissed upon the fagots of Smithfield, and bled upon the top of Bunker Hill, how often hast thou lent thy names to sirens of destruction born and to Jupiter's amorous son! O may thy name be cautiously held back from the people who to Sinai are not first led, there to learn the majesty of the Law, before thou liftest them above the Law! Thy tidings glad were not meant, we believe, for those who from restraints are vainly striving to flee, but for those chosen children of God who, in their anxious efforts to conform themselves to the Law, are helped by Thee to make the Law their will." After his experience in this country the writer returned to Japan with no money, and, as he says, with "inconsiderable mental capital," though in this we must wholly differ from him, but with renewed conviction that the gospel of Christ is the power of God unto salvation. The story of his return is most touching and the whole volume will stimulate thought. We are confident that should this little book go into the hands of pastors, they would do what a prominent pastor in the Northwest has done, devote at least one public service to the reading of extracts therefrom. We are glad to learn that it is to be brought out at once by the F. H. Revell Publishing Co., with the name of the author, Mr. Kanzo Uchimura, and we most heartily commend it to those who are capable of discerning fine gold, though it be mixed with some alloy. We shall expect to hear more from a writer of such vigor and spiritual insight.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With thanksgiving for the protection hitherto granted our missionaries in the Turkish empire, let there be constant prayer that both they and the native Christians within the empire may be so guarded and comforted by the presence of their Lord that they shall not be overcome by their present tribulations; and that a true reformation may be inaugurated that shall bring peace to the nation and liberty in the service of God.

That God would touch the hearts of those who have the silver and gold, leading them to give at once and liberally for the maintenance of His work in all lands.

ARRIVAL ABROAD.

September 22. At Constantinople, Mrs. F. M. Newell.

DEPARTURES.

November 6. From New York, Rev. and Mrs. W. W. Mead, to rejoin the Central Turkey Mission; Mrs. Margaret R. Trowbridge, returning to Constantinople; also, Miss Eva M. Swift, returning to the Madura Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. Items from West Africa. (See page 506.)
2. Progress in the Ruk Archipelago. (See page 501.)
3. A heathen district and the change wrought by the gospel. (See page 503.)
4. How the church building at Constantinople was held. (See page 493.)
5. An advance at Marsovan. (See page 497.)
6. Utterances of relatives of the martyrs in China. (See page 490.)
7. Lantern preaching in China. (See page 521.)

Donations Received in October.

MAINE.

Bangor, 1st Cong. ch. and so., to const., with other dona., Rev. CHAS. H. CUTLER and MRS. SARAH RILEY CUTLER, H. M.	100 00
Brunswick, 1st Cong. ch. and so.	61 38
Cumberland Mills, Warren ch., to const. Rev. WILLIAM G. MANN, H. M.	128 63
Edgecomb, Cong. ch. and so.	10 00
Hampden, 1st Cong. ch. and so.	3 87
Kennebunk, Union Cong. ch. and so.	65 28
Kittery, Cong. ch. and so.	10 00
Lewiston, Pine-st. ch. and so.	10 00
Limerick, Cong. ch. and so.	3 07
Machias, Centre-st. ch. and so.	5 86
Portland, West Cong. ch. and so.	26 00
So. Bridgton, Cong. ch. and so.	3 55
Yarmouth, First Parish ch.	50 00 — 477 64

NEW HAMPSHIRE.

Acworth, Cong. ch. and so.	4 24
Candia, Cong. ch. and so.	15 00
Canterbury, Cong. ch. and so.	7 61
Colebrook, Cong. ch. and so.	5 00
Dover, First Cong. ch. and so. (of which 100 from E. R. BROWN) to const. BENJAMIN BRIERLY, H. M.	220 98
Gilmanton, Mrs. Mary E. Hidden,	10 00
Hanover, Cong. ch. and so.	111 25
Keene, Miss S. A. White,	1 80
Laconia, Cong. ch. and so.	6 00
Milford, 1st Cong. ch. and so.	72 50
Nashua, Pilgrim Cong. ch. and so.	86 79

New Ipswich, Children's Fair, Wilton, 2d Cong. ch. and so.	4 00
	26 00 — 625 17
<i>Legacies.</i> — Rindge, Otis Hubbard, by Herbert E. Wetherbee, Ex'r,	2,000 00
	2,625 17

VERMONT.

Bradford, Cong. ch. and so.	36 80
Battleboro, Centre Cong. ch. and so.	110 18
Colchester, Cong. ch. and so.	11 25
Georgia, Cong. ch. and so.	6 00
Norwich, Cong. ch., A lady,	50
Richmond, Cong. ch. and so.	2 00
Rupert, Cong. ch. and so., add'l,	1 00
St. Johnsbury, A friend,	2 50
Stockbridge, Rev. T. S. Hubbard,	10 00
West Brattleboro, Cong. ch. and so.	28 92
West Rutland, Cong. ch. and so.	24 84
Williston, Cong. ch. and so.	16 20 — 250 19
<i>Legacies.</i> — Essex, Nathan Lathrop, by A. A. Slater, Adm'r, add'l,	9 40
	259 59

MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	14 81
Agawam, Cong. ch. and so.	38 00
Amherst, Church of Christ in Amherst College, 158.31; 2d Cong. ch. and so., 9.03,	167 34
Ashland, Cong. ch. and so.	30 00
Auburndale, Cong. ch., Arthur S. Cooley,	5 00

Billerica, Cong. ch. and so.	9 45
Boston, Walnut-ave. ch., 150; Eliot ch., 5	155 00
Cambridgeport, Pilgrim Cong. ch. and so.	86 01
Chelmsford, Central Cong. ch. and so.	86 17
Chelsea, 1st Cong. ch. and so.	100 00
Chicopee, 1st Cong. ch. and so.	4 23
Clinton, 1st Cong. Sab. sch., "The Missionary Penny," for teacher in India,	50 00
Cochesett, Mrs. H. W. Leach,	5 00
Concord, Trin. Cong. ch. and so.	37 13
Cotuit, Rev. John S. Hubbard,	7 00
Cummington, Cong. ch. and so.	31 00
Danvers, 1st Cong. ch. and so., to const. Mrs. MARY G. GEER, H. M.	200 00
Dedham, 1st Cong. ch. and so., of which 28.32 from Extra-cent-a-day Band and 7.08 m. c.	305 78
Easton, Cong. ch. and so.	40 00
Fall River, Central Cong. ch. and so.	592 79
Groton, A friend,	10 00
Hanover, 2d Cong. ch. and so.	3 65
Hatfield, Cong. ch. and so.	39 06
Holyoke, 2d Cong. ch. and so., of which 150 from ladies toward support Mrs. W. E. Hitchcock,	272 73
Hyde Park, 1st Cong. ch. and so.	110 17
Lawrence, Trinity Cong. ch. and so.	35 77
Lincoln, Cong. ch. and so.	100 25
Linden, Cong. ch. and so., add'l,	1 00
Longmeadow, 1st Cong. ch. and so.	4 24
Marlboro, Union Cong. and so.	102 87
Middlefield, Cong. ch. and so.	50 00
Monson, Cong. ch. and so.	20 07
New Bedford, Acushnet Cong. ch. and so.	4 00
Newburyport, North Cong. ch. and so.	38 11
Newton Centre, 1st Cong. ch. and so., of which 40, from Extra-cent-a-day Band,	190 21
Newton Highlands, Cong. ch. and so., to const., with other dona., Rev. CHARLES E. HAVENS, JAMES F. C. HYDE, ALBERT F. HAYWARD, GEORGE MAY, SEWARD W. JONES, and Mrs. MARGARET J. GUILDF, H. M.	415 11
North Brookfield, 1st Cong. ch. and so.	97 14
Pittsfield, 1st Cong. ch. and so.	115 00
Reading, Cong. ch. and so.	10 00
Rockport, Cong. ch. and so., of which 5 from Z. A. Appleton,	18 18
Southampton, Cong. ch. and so.	21 60
South Hadley, 1st ch. of Christ,	28 00
South Hadley Falls, Cong. ch. and so.	7 31
South Walpole, Missionary,	3 00
Springfield, South ch., 200; 1st ch., 65.90; Hope ch., 51.03; Olivet ch., to const., with other dona., CAROLINE E. KILBON, H. M., 44.70;	361 63
Wakefield, Cong. ch. and so.	44 00
Waltham, Trin. Cong. ch. and so.	14 83
Webster, 1st Cong. ch. and so.	100 00
West Boylston, 1st Cong. ch. and so.	23 25
Westfield, H. Holland,	3 00
West Springfield, Ashley School and Charitable Fund,	127 87
Winchendon, 1st Cong. ch. and so.	30 00
Worcester, Pilgrim Cong. ch. and so.	92 95-4,249 80
200 00	
4,449 80	

RHODE ISLAND.

Providence, Beneficent Cong. ch. and so., 361.74; Pilgrim Cong. ch. and so., 20,

Legacies.—Providence, Cordelia M. Adams, by Darius M. Adams, Adm'r,

CONNECTICUT.

Black Rock, Cong. ch. and so.	77 23
Bridgeport, So. Cong. ch., A member,	10 00
Bristol, Cong. ch. and so.	86 71
Brookfield Centre, Cong. ch. and so.	34 32
Colebrook, Cong. ch. and so.	11 55
East Avon, Cong. ch. and so.	30 00
East Haddam, 1st Cong. ch. and so.	23 32
Essex, 1st Cong. ch. and so.	36 49
Farmington, 1st Cong. Sab. sch., for native preacher, Madura,	20 00
Goshen, Mrs. Moses Lyman,	10 00
Greenwich, ad Cong. ch. and so.	15 00
Groton, Cong. ch. and so.	35 00
Hampton, Cong. ch. and so.	9 00
Harford, 1st Cong. ch. and so.	248 86
Killingly, Williamsville Cong. ch. and so.	5 00
Litchfield, Widow's mite, 1.15;	8 00
Friends Almshouse, 85c.	
Mansfield, 1st Cong. ch. and so.	51 75
Middletown, 1st Cong. ch. and so.	67 48
New Britain, V. P. S. C. E. of South Cong. ch., toward support Mrs. A. B. Cowles,	175 00
New Canaan, Cong. ch. and so.	175 00
New Haven, Davenport Cong. ch., m. c., 15.97; Yale Divinity School, toward support Rev. O. Paduma, s.; "In memoriam," 20; Dwight Place ch., A friend, 2,	65 00
New London, 1st ch. of Christ,	39 97
Nepang, Cong. ch. and so.	4 50
Norfolk, Cong. ch. and so.	50 93
Northfield, Cong. ch. and so.	5 75
North Madison, Cong. ch. and so.	12 00
Old Saybrook, Cong. ch. and so.	30 60
Plainville, "C. E. B."	3 00
Portland, 1st Cong. ch. and so.	33 70
Preston, Cong. ch. and so.	2 00
Somers, Cong. ch. and so.	54 54
Somersville, Cong. ch. and so., of which 50 from Jacob M. Layton,	14 11
South Norwalk, Cong. ch. and so., of which 50 from Jacob M. Layton, Stonington, Pawcatuck Cong. ch. and so.	141 66
Thomaston, 1st Cong. ch. and so.	25 00
Waterbury, T. R. Hyde, jr., for native worker,	12 00
West Hartford, 1st ch. of Christ,	5 00
Winchester, Cong. ch. and so.	30 81
Whitneyville, Cong. ch. and so.	27 52
17 00-1,750 23	
Legacies.—Cornwall, Silas C. Beers, by John E. Calhoun and George C. Harrison, Ex- less expenses, 1,627 23	
New Haven, Miss H. E. Goodrich, by Mrs. S. A. Danforth, Ex'x, 500 00-2,127 23	
3,877 46	

NEW YORK.

Brooklyn, Church of the Pilgrims, Alfred H. Porter, 100; Dr. J. H. E. Sand, 15;	115 00
Canandaigua, 1st Cong. ch.	28 36
Carthage, Cong. ch.	21 90
Cliff Springs, A friend,	5 00
Corona, Union Evan. ch., to const., with other dona., J. DANIELS RICHARDSON, H. M.	
Cortland, Cong. ch.	50 00
East Rockaway, Bethany ch.	18 00
Elizabethport, Cong. ch.	25 00
Fredonia, Trinity ch.	18 21
Keene Valley, Cong. ch.	10 25
McGrawville, H. D. Corey,	5 50
Middletown, North-st. Cong. ch.	3 00
Mt. Sinai, Cong. ch.	7 20
Munnsville, Cong. ch.	20 10
New Haven, Cong. ch.	7 00
New Village, 1st Cong. ch.	50 00
New York, Broadway Tabernacle, 1,666.81; Mt. Hope Cong. ch., 19.16; J. H. Lane, 150; "W. C. C.," 4,	3 20
1,939 97	

Donations.

[December,

Oxford, Cong. ch.	75 00
Rochester, Geo. W. Davison	75 00
Salamanca, 1st Cong. ch., of which 7 from Flossie Trippé,	7 12
West Brook, Cong. ch.	5 00—2,422.81
<i>Legacies.</i> — Buffalo, Jane N. Dunn, 1,000 less tax,	950 00
	3,372 81

NEW JERSEY.

Montclair, 1st Cong. ch.	429 00
Newark, "Friend,"	2 00
Paterson, Auburn-st. Cong. ch.	15 00
—, A friend through the hand of Rev. E. B. Webb, D.D.	10 00—456 00

PENNSYLVANIA.

Arnot, Puritan Cong. ch.	2 25
Kane, Cong. ch.	10 00
Lander, Alfred Cowles,	50 00
Meadville, Cong. ch., Mrs. W. H. Clifts,	5 00
Philadelphia, Philena Fobes,	50 00
Pittsburg, "Cash, Sewickley,"	150 00
Riceville, —,	1 00—368 25

MARYLAND.

Frostburg, Cong. ch.	2 00
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VIRGINIA.

Herndon, Cong. ch.	5 05
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DISTRICT OF COLUMBIA.

Washington, Woman's Mis. so. of 5th Cong. ch.	5 00
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ALABAMA.

Talladega, Cong. ch.	12 85
<i>Legacies.</i> — Bridgeport, John Steele, Jr., by Arthur Steele, Ex't,	1,000 00
	1,013 85

INDIANA.

Elkhart, Cong. ch.	10 67
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MISSOURI.

Ironton, Jesse Markham,	1 00
Mine La Motte, Cong. ch.	12 25
St. Louis, Pilgrim Cong. ch.	143 00—156 25

OHIO.

Bellevue, S. W. Boise,	10 00
Clarendon, Cong. ch.	12 50
Cleveland, Pilgrim Cong. ch. 90; East Madison-ave. Cong. ch. of which 15 toward support of Rev. J. P. Jones, 25; Bethlehem Cong. ch., A mem- ber, 3; Olivet ch., 1.56,	119 26
Cora, John R. Jones,	5 00
Hudson, Cong. ch.	13 00
Oberlin, ad Cong. ch., 141.52; Y. M. C. A. of Oberlin College, 28.52,	170 04
Ravenna, Cong. ch.	13 18
Sylvania, Cong. ch.	7 00
Tallmadge, Cong. ch.	55 20
Toledo, Central Cong. ch., 33.32; Mrs. Edward H. Rhoades, to const. Ed- WARD H. RHOADES, H. M., 100,	133 32
Troy, Cong. ch.	2 20—540 70

ILLINOIS.

Alton, Church of the Redeemer, add'l,	5 00
Aurora, New England Cong. ch.	20 00
Batavia, Cong. ch.	10 00
Chicago, Kenwood Evan. ch., 583.22;	
Union Park Cong. ch., m. c., 7.01;	
Grand-ave. Cong. ch., add'l, 50c,	590 73
Earliville, "J. A. D."	25 00

Donations.

[December,

Geneva, Cong. ch., 6.35; C. H. Beers, 100,	106 25
Gray's Lake, Cong. ch.	2 22
Hamilton, Chas. Dorman, 5; Hattie D. Grubb, 1,	6 00
Healey, Cong. ch.	8 80
Homer, Cong. ch.	5 75
Plainfield, Cong. ch.	42 30
Streator, Cong. ch.	1 90
Wheaton, Prof. and Mrs. D. A. Straw, for catechist in India,	5 00—828 95

<i>Legacies.</i> — Buda, J. F. Hyde, by H. T. Lay, Trustee,	92 66
	92 66

MICHIGAN.

Belding, 1st Cong. ch.	11 40
Muskegon, 1st Cong. ch.	20 53
Port Huron, 1st Cong. ch.	70 65
Portland, 1st Cong. ch.	12 80
White Cloud, Cong. ch.	2 80—118 27

WISCONSIN.

Bristol and Paris, Cong. ch.	17 35
Durand, Pilgrim Cong. ch.	6 50
Elkhorn, 1st Cong. ch.	23 00
Embarrass, Cong. ch.	2 10
Grand Rapids, 1st Cong. ch.	17 00
Raymond, Cong. ch.	4 94—70 89

<i>Legacies.</i> — Boscoel, Rev. Samuel R. Thrall, by Mrs. K. M. Jenney, Ex'x,	30 00
	30 00

IOWA.

Anita, Cong. ch.	9 50
Avoca, German Cong. ch.	3 00
Bellevue, Cong. ch.	5 00
Belmond, Cong. ch.	20 73
Denmark, Cong. ch.	3 00
Gilbert Station, Cong. ch.	14 10
Green Island, Cong. ch.	3 00
Lemars, Cong. ch.	3 04
Lincoln, Cong. ch.	3 50
McGregor, Cong. ch.	85 00
Mitchell, Cong. ch.	2 00
Nashua, Cong. ch.	5 00
Newton, Cong. ch.	12 31
Sibley, Cong. ch.	3 00—199 18

<i>Legacies.</i> — Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent,	68 75
	68 75

MINNESOTA.

Minneapolis, 1st Cong. ch.	150 00
Pelican Rapids, Cong. ch.	1 67
West Dora, Cong. ch.	1 10
Worthington, Cong. ch.	2 91—155 68

KANSAS.

Alton, Cong. ch.	3 00
Eureka, Cong. ch.	4 93
Lawrence, Pilgrim Cong. ch., 4.50;	
Barker's Cong. ch., 1.68;	6 18
Wabaunsee, 1st Cong. ch. (of which a member 10),	12 00—26 21

NEBRASKA.

Exeter, 1st Cong. ch.	5 90
Germantown, German Cong. ch.	5 30
Lincoln, Cong. ch.	3 50
Omaha, St. Mary's-ave. Cong. ch.	78 47—122 17

CALIFORNIA.

Black Diamond and Somerville, Cong. ch.	2 60
Campbell, Cong. ch.	23 00
East Los Angeles, Cong. ch. and Sab. sch.	5 21

Grass Valley, Cong. ch.,	10 00
Oakland, Market-st. Cong. ch.	3 95
Riverside, Mrs. W. L. Koethen,	20 00
San Jose, Cong. ch.	5 00
South Riverside, 1st Cong. ch.	24 00
Tulare, Cong. ch.	24 05

OREGON.

Bethany, German Cong. ch.	24 77
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WASHINGTON.

Ritzville, German Cong. ch.	10 25
Seattle, Taylor Cong. ch.	10 10
Skokomish, Cong. ch.	4 00

SOUTH DAKOTA.

Parkston, Cong. ch., toward support Rev. G. E. Albrecht,	15 00
Redfield, A friend,	16 25

FOREIGN LANDS AND MISSIONARY STATIONS.

Hawaiian Islands, Kohala, A friend,	500 00
Turkey, Trebizond, Rev. and Mrs. M. F. Parmelee, Thank-offering,	25 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.	
Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	22,000 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California, Treasurer.	4,259 61
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MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Campton, Cong. Sab. sch., Harvest Festival, 22; Temple Cong. Sab. sch., 6.46,	28 46
Vermont, So. Royalton, Cong. Sab. sch., for catechist, India,	20 00

MASSACHUSETTS. — Cambridgeport, Y. P. S. C. E. of Pilgrim Cong. ch., Two-cents-a- week Fund, 4.06; Desham, Y. P. S. C. E., Two-cents-a-week Fund, 5.1; Lowell, Ernest G. Buttrick, for student in India, 2;	57 09
Newton Centre, Cong. Sab. sch., 20; Newton Centre, Cong. Sab. sch., 20; Orange, Y. P. S. C. E. for India, 24.65; South Hadley, Y. P. S. C. E., 1.38;	13 00

CONNECTICUT. — Danbury, Y. P. S. C. E. of 1st Cong. ch., for student, Japan, 20; East Avon, Y. P. S. C. E., 3	86 39
NEW YORK. — Buffalo, Y. P. S. C. E. of Niagara-square People's ch., 30; New York, Oliver Sab. sch., 50; Roscoe, Y. P. S. C. E., 2; West Bloomfield, Cong. Sab. sch., for India, 4.39;	9 25

VERMONT. — Hermon, Y. P. S. C. E., Texas. — Cleburne, Junior C. E. S. of Trinity Cong. ch., for Madura.	6 24
ILLINOIS. — Chicago, Y. P. S. C. E. of 1st Cong. ch., 13.09; do., Y. P. S. C. E. of Waveland-ave. ch., 3; Oneida, Y. P. S. C. E., 3.03; Sandwich, Y. P. S. C. E., 6.66; Seward, Cong. Sab. sch., 1.40;	22 55

MICHIGAN. — Eaton Rapids, 1st Cong. Sab. sch., 5.73; Portland, 1st Cong. Sab. sch., 1.28;	27 18
LOWA. — Newton, Y. P. S. C. E., 3; Rice- ville, Junior C. E. S., 4.50;	7 02

CALIFORNIA. — Tulare, Junior C. E. S.	7 50
	2 00

276 67

FOR SUPPORT OF YOUNG MISSIONARIES.

MICHIGAN. — Eaton Rapids, Y. P. S. C. E., 12.50; Roscommon, do., 2.25;	14 75
ILLINOIS. — Jefferson, V. P. S. C. E., 6.25; Odeil, do., 12.50; Seward, do., 12.50;	31 25

WISCONSIN. — Waupun, Y. P. S. C. E., Odell, do., 12.50; Seward, do., 12.50;	2 50
LOUISA. — Victor, Y. P. S. C. E., Rico, Y. P. S. C. E., 6.25;	6 25

NORTH DAKOTA. — Oberon, Y. P. S. C. E., 12.50	12 50
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79 75

CONTRIBUTIONS FOR THE DEBT.

NEW HAMPSHIRE. — Kensington, Friends, 3; Manchester, Y. P. S. C. E. of 1st Cong. ch., to const. MARY F. DANA, H. M., 50;	103 00
Waterville, "C.", 50,	

MASSACHUSETTS. — Barre, Rev. J. F. Gay- lord, 5; Boston, Immanuel ch., 270; do., A friend, 50; Clinton, 1st Cong. Sab. sch., "The Missionary Penny," 25; Marshfield	1,088 71
Hills, Cong. ch., 4; Medford, Mystic Cong. ch., 150; Milford, Cong. ch., 80.87; Shirley, E. N. Livermore, 2; South Weymouth, Y. P. S. C. E. of Union ch., 11.82; Springfield, First Church of Christ, 32.18; do., North ch., 18; Taunton, Winslow Cong. ch. and so., 55.35; Worcester, Pilgrim ch., 90.48;	

CONNECTICUT. — Goshen, Mrs. Moses Ly- man, 20; Norwich, 1st Cong. ch. and so., 2 do., "Debt to Greek and Barbarian," 50; do., M. S. G., 25; Old Lyme, Cong. ch. and so., 32.20; do., A friend, 1,000;	1,130 20
Plasaki, Cong. ch., 10,	

NEW JERSEY. — Trenton, John C. Smock, Bradford Co., A friend, 1,000;	13 00
PHILADELPHIA, Miss Annie E. Hills, 50;	25 00

DISTRICT OF COLUMBIA. — Washington, Gen. E. Whittlesey,	150 00
TEENESSE. — Pleasant Hill, A friend,	50 00

OHIO. — Wooster, Mrs. E. G. Clement, EVANSTON, Wm. H. Rice, 2; La Grange, Y. P. S. C. E., Thank-offering, 35;	20 00
Normal, "Perry," 3;	

IAWA. — Dubuque, Y. P. S. C. E. of 1st Cong. ch., 20;	40 00
NEBRASKA. — Crete, William E. Jillson, CANADA. — — — — —,	10 00

CHINA. — Pao-ting-fu, Miss M. S. Morrill and Miss A. A. Gould,	1 00
	50 00

2,703 91

RECEIVED FOR DEBT in September

Andack'd under Regular Donations in Nov.
Herald.

MAINE. — Bridgton, 1st Cong. ch. and so., 17;	17 00
South Turner, "A friend who hates debt,"	

NEW HAMPSHIRE. — Durham, Cong. ch. and so., 66.62; Fitzwilliam, Mrs. Eliza W. Jenkins, deceased, 50; Plymouth, Mrs. Louisa A. George, 5; Walpole, Miss H. G. Gilson, 5; West Lebanon, Two friends, 10;	52 00
VERMONT. — Orwell, Cong. ch. and so., 21.00;	

MASSACHUSETTS. — Boston, Y. P. S. C. E. of Maverick ch., 18.66; do., Maverick chapel, do., Shawmut ch., 50; do., Y. P. S. C. E. of Pilgrim ch., 10; do., Boylston ch., 1, and Prud. Dept. in Sab. sch. of same, 5; Cohasset, ad Cong. ch. and so., 17;	17 00
East Northfield, "F. M.", 5; Gill, Friends, 10; Holbrook, Winthrop Cong. ch. and so., 50; Huntington, Cong. ch. and so., (of which Y. P. S. C. E., 10.11); Long- meadow, Cong. Sab. sch., 10.43; Marsh- field Hills, ad Trin. Cong. ch. and so., 1;	

Taunton, Winslow Cong. ch. and so., 107;	107 00
Total in Massachusetts, 266.20;	

RHODE ISLAND. — Slatersterville, Y. P. S. C. E., 5.12;	5.12
CONNECTICUT. — Greenwich, 2d Y. P. S. C. E., 7.60; Hartford, Warburton Chapel Sab. sch., 23.46.	

[December, 1895.]

NEW YORK. — Syracuse, Geddes Cong. ch., 9.50.
 PENNSYLVANIA. — Germantown, Neesima Guid, 10; Philadelphia, Mr. and Mrs. H. B. Wyeth, 7.
 OHIO. — Cleveland, Mr. and Mrs. W. A. Hillis, 5; Marietta, 1st Cong. ch., 10.
 ILLINOIS. — Chicago, Turkish Entertainment, 22; Evanston, Cong. ch., 12.50; do., W. H. Rice, 2.
 IOWA. — Traer, Cong. ch., 10.
 KANSAS. — Cleo, E. L. Lynch, 1.
 CALIFORNIA. — Lincoln, A friend, 10.
 SOUTH AFRICA. — Natal, members of Zulu Mission, 200; Umtambo, Rev. and Mrs. H. M. Bridgeman, 10.
 Total in September, \$35 63.

From THE AMERICAN MISSIONARY ASSOCIATION.
 By H. W. Hubbard, New York, *Treasurer.*

Income of the Avery Fund for missionary work in Africa, 2,328 26

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Portland, ad Parish Y. P. S. C. E., for school at Haresik, 15 00.
 NEW HAMPSHIRE. — Derry, Children's Mission Band, for pupil, care Mrs. H. H. Hitchcock, 15; Lynde Jun. C. E. S., for pupil, Yorgas, 5; Shelburne, Cong. ch. and so. for No. China College, 47.
 VERMONT. — Wilmington, Y. P. S. C. E., for work in Cesarea, 5 00.
 MASSACHUSETTS. — Leominster, L. E. DeWitt's Sab., for class for preacher, Marathi, 5; do., Y. P. S. C. E., for pupil, Madura, 5; Newton Highlands, Y. P. S. C. E., for Bible-reader, Marathi, 24; Rockland, Y. P. S. C. E. of 1st Cong. ch., for work, care Miss M. A. Holbrook, 25; Somerville, Franklin-st. Sab. sch., for pupil, care Rev. E. G. Tewksbury, 15; Springfield, Chinese Sab. sch., for school work, care Miss Nellie M. Cheney, 2; Wayland, M. E. Lovell, for work, care Miss E. C. Wheeler, 5; Williamstown, D. M. Verestian, for pupil, care Miss M. A. C. Ely, 10; Worcester, Y. P. S. C. E. of Emmanuel ch., for native preacher, Marathi, 15; do., Piedmont Y. P. S. C. E., for work, care Rev. J. H. Roberts, 10; do., Friend, for use of Rev. W. P. Elwood, 10.
 RHODE ISLAND. — Newport, Y. P. S. C. E. of United Cong. ch., for work, care Mrs. J. E. Tracy, 15.

CONNECTICUT. — Burrville, Union Sab. sch., 10, and Y. P. S. C. E., 5, for student, Anatolia College; Collinsville, Aux. W. B. M., for work, care Rev. G. L. Williams, 10; Hartford, Helen Olcott Colton, deceased, for pupil, care Rev. G. C. Raymolds, 25; do., Y. P. S. C. E. of Park ch., for school work, care Rev. R. A. Hume, 50; West Winsted, F. A. Clark, for student, Anatolia College, 15.
 NEW YORK. — Brooklyn, Central Cong. Sab. sch., for two Bible readers, Madura, 36; Castle, C. A. Greene, for pupil, care Miss H. G. Powers, 51.
 NEW JERSEY. — Montclair, Friends, by Mrs. H. D. Carter, for use of Rev. W. S. Dodd, 87 00.
 ILLINOIS. — Alton, Cong. Sab. sch., for educational work, care Rev. F. W. Bates, 26.16; Plymouth, Caleb Bickford, for work at Harpoot, 5; Polo, Presb. Sab. sch., for use of Rev. C. F. Gates, 19.
 MICHIGAN. — Highland, Rev. H. G. Bissell, for his work, 5; St. Johns, Y. P. S. C. E., for work of Rev. H. G. Bissell, 30; Wyandotte, Cong. ch. and Y. P. S. C. E., for do., 24.
 WISCONSIN. — Boardman, Young People, for pupil, East Turkey, 10; Milwaukee, Jun. C. E. S., for student, Pasumalai, 20.
 IOWA. — Le Grand, Friend, for native preacher, care Rev. Mark Williams, 40 00.
 50 00

MINNESOTA. — Minneapolis, Vine ch., for pupil, Bombay, 5; St. Paul, Miss E. S. Hartwell, for two Bible-readers, care Rev. Chas. Hartwell, 65.
 NORTH DAKOTA. — Cando, Cong. Sab. sch., for work of Rev. W. M. Stover, 70 00.
 SOUTH DAKOTA. — Eureka, Ger. Cong. ch., for work of Rev. Geo. E. Albrecht, 2 11.
 Lester-ville, Ger. Lutheran ch., for do., 25; Tyndall, Ger. Cong. ch., for do., 10.
 CALIFORNIA. — Martinez, Y. P. S. C. E., for pupil, Kobe, 25; Oakland, 4th Cong. ch., 3, and a friend, for pupil, Bombay; San Rafael, Y. P. S. C. E., for native preacher, care Rev. J. C. Perkins, 25.
 OREGON. — Dora, Cong. Sab. sch., for pupil, Bombay, 5; Marshfield, Young People, for do., 1.50, 53 50.
 6.50

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS,
 Miss Ellen Carruth, Boston, *Treasurer.*

For use of Miss E. C. Wheeler, 5 00.
 For Bible-women, care Mrs. Lemuel Bissell, 36 00.
 For Bible-women, care Mrs. Chas. Harding, 9 00.
 For Sab. sch. work, care Miss C. L. Brown, 12 00.
 For pupil, Kobe, 90 00.
 For work of Miss Nancy Jones, 5 00.
 For do., Miss I. F. Dodd, 50 00.
 For do., Mrs. E. R. Montgomery, 4 00.
 For do., 8 50.
 For do., Miss E. C. Wheeler, 2 00.
 For do., do., Miss M. L. Page, 50 00—501 50.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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 For Miss Evans' house, 25 00.
 For work of Rev. G. E. White, 15 00.
 For work, care Mrs. H. Fairbank, 30 00.
 For do., Dr. and Mrs. Haskell, 39.85.
 For do., Miss Seymour, 7 00.
 For do., Dr. G. N. Kimball, 12 00.
 For Bible-reader, care Miss E. M. Swift, 18.25.
 For pupil, Marsovan, 3 25.
 For use of Miss Abbie M. Colby, 10 00.
 For Bible-reader, care Rev. J. E. Abbot, 13 00.
 For do., Mrs. H. T. Perry, 6 00.
 For use of Miss E. M. Chambers, 3 00.
 For pupil, care Miss E. M. Chambers, 19.60—938 95.

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Miss Bessie B. Merriam, Oakland, California,
Treasurer.

For use of Miss Nancy Jones, 5 00.

INCOME ENDOWMENT ANATOLIA COLLEGE.

Income from Blank Memorial Fund for scholarship, 68 34.

TURVANDA TOPALYAN SCHOLARSHIP.

Income for use of Mrs. J. L. Coffing, 16.77.
 1,307 03.
 Donations received in October, 46,799 01.
 Legacies 33 33 33 6,598 04.

53,397 05.

Total from September 1 to October 31, 1895: Donations, \$56,890.15; Legacies, \$8,793.65=\$67,692.70.

FOR YOUNG PEOPLE.

PREACHING WITH A LANTERN IN CHINA.

BY REV. DWIGHT GODDARD, OF FOOCHOW.

IT was a great relief from study on this most extraordinary Chinese language, to have my associate, Mr. Hubbard, of the Foochow Mission, ask me one afternoon to aid him at a lantern exhibition down the River Min, on which our city is situated. Hastily packing a lunch for supper we embarked on Ing Ing's sampan, or house boat.

It was a beautiful hour and place, for reach upon reach of massive ledge,



CHINESE RIVER BOATS.

climbing skyward to jagged mountain crest, shut us in; the setting sun lighted the distant summits, and threw into murky shadow the intersecting gorges. The fresh breeze, that had sprung up to say good-night to the setting sun, sent us spinning over the waves of the river and, together with the evening damp, made us thankful for our overcoats, although we had not far to go.

In about an hour our boat bumped on the rocks at the village of An-guang-gō and we were at our destination. The tide was out, making the village, which at

best seemed high in air, clinging as it did, hut above hut, to the mountain side, seem higher than ever. It was so desolate and bare, just a recess, a miniature cove, on the bleak river coast, but tempting these hardy boatmen by its shelter to make it their home. They had huddled their huts together and terraced the mountain, where they could, to hold in place the scanty soil. So small did it seem that had we not been acquainted with these river towns we would have passed it by, as we are obliged to pass by scores and scores of hamlets. Yet this town, small as it seemed, sheltered over 500 families.

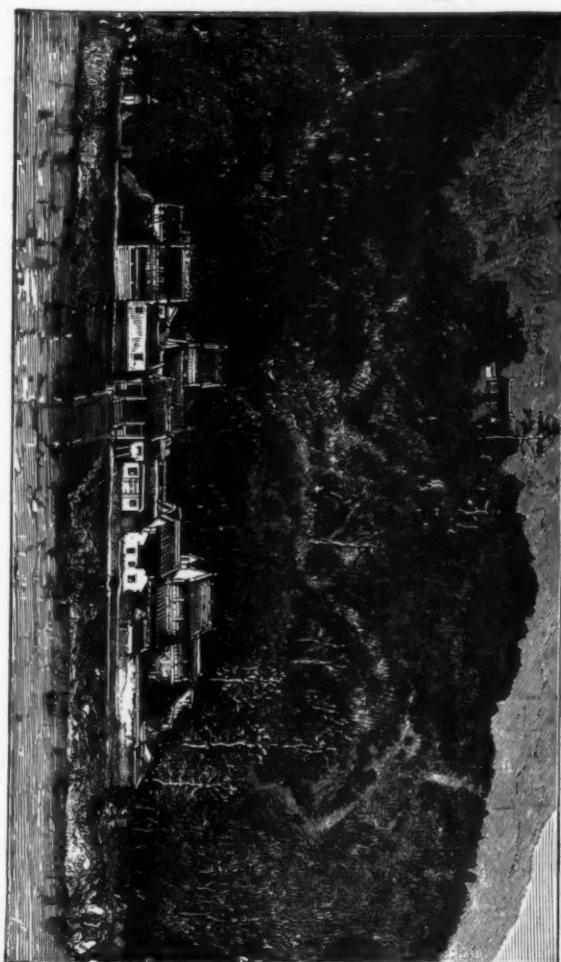
Before our boat is quiet the news spreads through the village from mouth to mouth — "The 'se-nang,' the teacher, is going to do theatre business," and in great excitement the villagers begin to gather. We climb the steep and winding steps, cut in the solid ledge, to the cliff whereon stands the ancient village temple, sheltered by a gnarled and spreading banyan tree and overlooking the cove and river. It is like thousands of other temples for idol or ancestral worship in the unnumbered villages that shelter China's millions. Some of them are very ancient, and few indeed are very recent. It is divided into two main parts, having on one side a theatre for itinerant actors and musicians, who furnish, together with idol processions, the bulk of amusements to these sedate and ignorant multitudes. This theatre part has a high, raised platform and gallery running around it on both sides and back. The other half of the building is reserved for the idols and their worship. This particular temple of An-guang-gō is dedicated to the goddess of the sailors. The idols are grouped in three alcoves or recesses hung with ragged and dirty decorations. She to whom the temple is dedicated occupies the recess to the right, although that is not the place of honor. With her, and in the other two recesses also, are scores of other idols, none more than thirty inches high, all scowling and repulsive, made of rudely carved wood and painted. All of them had long since begun to decay. Before them are the altars and urns for receiving the joss sticks, incense, and idol paper.

As we enter after dusk with our feeble lanterns, the multiplied rafters of the roof are lost in ghostly darkness, but there is the odor and gathered dust of years that tell of antiquity and neglect. It may seem strange to you that we are admitted to a temple for a preaching service, but it is the only and natural meeting-place of the villagers, in fact the only large building in the village, and until the devil wakes up to the import of our message it is the place to which the people naturally would invite us.

Mr. Hubbard had visited this village shortly before this, selling Christian books, and he had received from the villagers, as he so commonly does of late, a pleasant reception and an invitation to come again. It is now no uncommon thing in these regions of China along the coast to find a lack of faith in their old idolatry openly expressed, and a corresponding interest in the new "heavenly doctrine." This does not mean that they are ready at once to embrace Christianity, but it does mean that the old power is waning and that the Holy Spirit is preparing the way of the Lord. Again and again have missionaries, veterans in the service, told me of their old vicissitudes and discouragements, but what is of more importance, they tell with glowing words of the present openness to new things, and of fields whitening to the harvest. Oh! that our numbers were multiplied

that we might take advantage of this spirit of inquiry, this spirit of openness to truth that is everywhere present in these coast provinces to implant the knowledge of the blessed gospel.

We went to work at once to hang the screen and adjust the lantern, but before



A CHINESE MONASTERY.

we were ready there must have been 300 people in the old temple — not to hear the clangor of gong and drum, but to hear of countries greater than China, of teachers greater than Confucius. It was a motley throng — no silks and satins of literati or officials, but the poor and the ignorant, whose lives had hitherto been limited to this village or the adjoining coasts, into whose minds had come hitherto only the narrow and the dark and the temporal, enlightened by no ray

of hope beyond this life. There was the village elder in the front, with a deep voice and air of importance ; there were women half-frightened with sheer astonishment ; there were the beggars hugging their rags, and the ordinary boatmen and field laborers asking if we were Japanese, or when the Japs were coming, or what they would do when they did come.

Rapidly we threw picture after picture on the screen, grave and gay, art and landscape. They who had seen so little before now, thanks to Western science, could gaze on other lands and people ; could see art and architecture beyond their dreams ; could see activities and facts before deemed impossible, now made real before their eyes. The old village elder again and again voiced the mind of all in a long drawn out *ah-h* of astonishment. But think for a moment, what it



A CHINESE ORCHESTRA.

must mean to have the curtain of the mind suddenly lifted, revealing a new earth and a new heaven.

Then we came to pictures from the Bible which Michael Angelo, Doré, and Munkacksy had painted for eyes beyond their ken. Then in earnest words were told by missionary and native helper the "old, old story of Jesus and his love." If the pictures of railroads and machinery had filled them with astonishment, or the pictures of cathedral and palace with awe, then much more did the pictures that revealed to them a Saviour and heavenly mansions awake an unknown hunger and a new and a rapturous hope.

Behind their backs were the dust-covered, repellent idols ; before their eyes the winsome Saviour, speaking in their ears the story of the cross, while within them, just springing to life, the knowledge of personal relations to this new-found Saviour and intimations of immortality.

A half-hour later the people had scurried to their abodes and darkness had enveloped us as we sped in our boat on our homeward way. May God grant that darkness may never shut in that people again, but may the light grow clearer and clearer unto the perfect day !

MINUTES OF THE ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions commenced its Eighty-sixth Annual Meeting in the Academy of Music, Brooklyn, N. Y., October 15, 1895, at three o'clock in the afternoon.

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Gilbert M. Sykes, Dorset.

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J. E. Tuttle, D.D., Amherst.
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Frank Russell, D.D., Bridgeport.
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 George H. Wells, D.D., Minneapolis.

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Colorado.

James B. Gregg, D.D., Colorado Springs.

Washington.

Leavitt H. Hallock, D.D., Tacoma.

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 Rev. D. M. Pratt, Portland.
 Rev. William H. Haskell, West Falmouth.

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 Rev. J. C. Emery, Jersey City.
 Rev. Samuel L. Loomis, Newark.
 Rev. Charles A. Savage, Orange.
 Rev. C. L. Goodrich, Plainfield.
 Rev. Benjamin Labaree, Roselle.
 Rev. Henry Ketcham, Westfield.
 Rev. Howard S. Bliss, Upper Montclair.

Pennsylvania.

Rev. Thomas L. Gulick, Rosemont.

Florida.

Rev. Mason Noble, Lake Helen.

Ohio.

Rev. J. R. Nichols, Medina.
 Rev. George W. Wells, North Fairfield.
 Rev. Charles Cutler, Tallmadge.

Illinois.

Lyman F. Joy, Markham.

Michigan.

C. B. Stowell, Hudson.
 Dan F. Bradley, D.D., Grand Rapids.
 Rev. A. M. Brodie, Manistee.
 Rev. Thomas Chalmers, Port Huron.
 D. P. Breed, D.D., Wyandotte.

Iowa.

Rev. J. C. Ablett, Alton.
 A. L. Frisbie, D.D., Des Moines.
 Rev. George R. Dickenson, Cedar Rapids.

Missouri.

Rev. H. L. Forbes, St. Louis.

Kansas.

Rev. J. F. Dougherty, Kansas City.

Nebraska.

Rev. G. E. Taylor, Crete.

North Dakota.

Rev. E. H. Stickney, Fargo.

South Dakota.

Rev. John H. Gurney, Dover.

Rev. W. H. Thrall, Huron.

California.

C. O. Brown, D.D., San Francisco.

MISSIONARIES PRESENT.

Rev. Francis W. Bates, East Africa.

Rev. Charles W. Holbrook and wife, Zulu Mission.

Rev. James F. Clarke, D.D., European Turkey.

Rev. W. A. Farnsworth, D.D., and wife, Western Turkey.

Mrs. Julia F. Parmelee, Western Turkey.

Rev. George W. Wood, D.D., and wife, Western Turkey.

Miss Lizzie S. Webb, Central Turkey.

Mrs. Margaret R. Trowbridge, Central Turkey.

Rev. J. K. Browne and wife, Eastern Turkey.

Mrs. Helen L. Thom, Eastern Turkey.

Rev. L. S. Gates and wife, Marathi Mission.

Rev. H. C. Hazen and wife, Madura Mission.

Rev. F. E. Jeffery, Madura Mission.

Rev. S. W. Howland, D.D., and wife, Ceylon.

Rev. S. F. Woodin and wife, Foochow.

Rev. C. C. Baldwin, D.D., Foochow.

Rev. Henry Blodget, D.D., and wife, China.

Rev. Chauncey Goodrich, D.D., North China.

Rev. J. H. DeForest, D.D., and wife, Japan.

John C. Berry, M.D., and wife, Japan.

Miss Adelaide Doughday, Japan.

Miss Cornelia Judson, Japan.

Rev. George M. Rowland and wife, Japan.

Mrs. Mary E. Logan, Micronesia.

President Storrs took the chair, read the Scriptures, and offered prayer.

The hymn "All Hail the Power of Jesus' Name!" was sung.

Rev. A. J. F. Behrends, D.D., extended a welcome in behalf of the Congregational churches of Brooklyn, to which a response was made by the President.

The Minutes of the last meeting were read.

The Rev. L. H. Hallock, D.D., of Tacoma, presented to the Board a gavel made from apple wood, grown from a seed planted by Rev. Marcus Whitman, M.D.

The President appointed the following:—

Committee on Nominations.—Rev. A. J. F. Behrends, D.D., Rev. Geo. L. Walker, D.D., Edwin H. Baker, Esq., Rev. James B. Gregg, D.D., Geo. H. Rust, Esq.

He also nominated the following Committees:—

Business Committee.—Samuel Johnson, Esq., Rev. Geo. H. Wells, D.D., Hon. S. E. Baldwin, Rev. C. H. Richards, D.D., C. H. Hulburd, Esq.*Committee of Arrangements.*—Rev. A. J. Lyman, D.D., Rev. C. C. Creegan, D.D., Chas. A. Hull, Esq., Rev. J. H. Lockwood, Rev. Howard S. Bliss.

These nominations were confirmed.

Secretary Daniels read the Report of the Prudential Committee on the Home Department.

A hymn was sung; prayer was offered by Rev. D. N. Beach.

Assistant Treasurer Wiggin presented a report of the financial affairs of the Board. The Auditor's certificate was read by the Recording Secretary.

Secretary Smith read the part of the Annual Survey relating to the missions in the Pacific Islands, China, Africa, Western and Central Turkey.

A telegram was received conveying the salutations of the Classis of Long Island, of the Reformed Dutch Church.

Rev. N. Boynton, D.D., read that part of the Annual Survey relating to the missions in Papal Lands, European and Eastern Turkey, India, Ceylon, and Japan.

A Committee on New Members to report next year was nominated by the President and confirmed by the Board; Rev. A. E. Dunning, D.D., Rev. W. E. Park, D.D., Pres. E. D. Eaton, D.D., D. Willis James, Esq., Thomas J. Borden, Esq., Rev. M. Burnham, D.D., Rowland Hazard, Esq.

A hymn was sung and the benediction pronounced by the President.

Adjournment was taken to eight o'clock.

TUESDAY EVENING.

The President took the chair at eight o'clock. After devotional exercises, conducted by Rev. Lewellyn Pratt, D.D., and prayer by Rev. J. L. Jenkins, D.D., the sermon was preached by Rev. Geo. A. Gordon, D.D., of Boston, on the text 1 Cor. 2:2: "For I determined not to know anything among you save Jesus Christ and him crucified."

A hymn was sung. The benediction was pronounced and adjournment taken to Wednesday at nine o'clock.

WEDNESDAY MORNING.

The President took the chair at nine o'clock. The Scripture was read and a prayer offered by Rev. C. T. Weitzel.

The Minutes were read.

Notice was given by Henry D. Hyde, Esq., of an amendment to Article XI of By-laws, inserting the words "Assistant Treasurer."

Dr. Behrends, of the Committee on Nominations, reported the following Committees and they were appointed: —

Committee on Home Department. — Rev. S. H. Virgin, D.D., Rev. Willard Scott, D.D., Rev. Geo. H. Wells, D.D., Z. Stiles Ely, Esq., Richard H. Stearns, Esq.

Committee on Mission Fields, under care of Secretary Smith. — Rev. W. H. Ward, D.D., Rev. DeWitt S. Clark, D.D., Rev. A. H. Heath, D.D., James P. Wallace, Esq., Chas. H. Hulburd, Esq.

Committee on Mission Fields, under care of Secretary Barton. — Rev. S. E. Herrick, D.D., Rev. Cyrus Hamlin, D.D., Rev. Howard S. Bliss, Samuel Johnson, Esq., Charles F. Thompson.

Committee on Place and Preacher. — Rev. F. S. Fitch, D.D., Rev. Chas. H. Richards, D.D., Rev. James H. Lyon, Samuel Holmes, Esq., T. D. Robertson, Esq.

Committee to Nominate Officers. — Rev. A. H. Quint, D.D., Rev. Charles O. Brown, D.D., Rev. H. Fairbanks, PH.D., Galen C. Moses, Esq., Thomas Weston, Esq.

Committee on Treasurer's Report for next year. — Hon. W. H. Haile, Charles H. Case, Esq., David C. Bell, Esq., D. Willis James, Esq., E. R. Brown, Esq.

Dr. Behrends offered a resolution on conference with the Home Missionary Society and the American Missionary Association over the possibility of holding their annual meetings in connection with that of the Board; and it was referred to the Business Committee.

Henry E. Cobb, Esq., of the Boston Coöperating Committee, appointed last year, reported on the work done in New England; Mr. Chas. H. Case, of the Chicago Committee, reported for the work done in the Interior; Mr. Charles A. Hull, of the New York Committee, reported for the work done in New York and vicinity.

Rev. T. E. Clapp, D.D., offered a resolution on further coöperation, which went to the Business Committee.

Rev. H. Fairbanks, PH.D., moved the appointing of a Committee of nine, to be nominated by the Chair, to take into consideration the financial situation of the Board.

A motion was passed as follows: —

Resolved, That the thanks of the Board are presented to Mrs. Mabel B. Anderson, of Tacoma, Wash., for the very beautiful gavel presented to the Board by her, made of wood cut from a tree planted by Dr. Marcus Whitman and bearing silver ornaments. It recalls the work and the martyrdom of a heroic missionary, and is a token of that affectionate interest in the work of the Board on the part of Christian women, which is to it a constant source of gladness and strength.

A devotional service was led by Rev. W. E. Park, D.D., in which Dr. Fitch, of Buffalo; Dr. Palmer, of Bridgeport; Rev. H. S. Bliss, of Montclair; Dr. Robinson, of Middletown, and others participated.

[December,

Rev. R. T. Middleditch, D.D., on behalf of the Long Island Baptist Association, was introduced and presented salutations, and a vote of acknowledgment was passed.

Dr. L. C. Warner, of the New York Coöperating Committee, presented further report of the work in New York and the Middle States.

Secretary Smith read a paper from the Prudential Committee on "The Next Step."

The President nominated the following Committee on the Financial Situation: A. L. Williston, Esq., Rev. Henry Fairbanks, PH.D., Hon. Henry D. Hyde, E. W. Blatchford, Esq., D. Willis James, Esq., Elbridge Torrey, Esq., Rev. Geo. S. F. Savage, D.D., Rev. Charles R. Palmer, D.D., Charles H. Case, Esq., and they were appointed.

Addresses were made by Rev. Arthur Little, D.D., Rev. Henry Blodget, D.D., Rev. J. L. Thurston, and Secretary Hitchcock of Chicago.

The Business Committee reported back the following resolutions which were adopted:—

Resolved, That a Committee of Conference, to meet similar Committees to be appointed by the Congregational Home Missionary Society and by the American Missionary Association, be appointed to consider the advisability and practicability of combining the separate anniversary gatherings of their bodies with that of the American Board, said Committee to report at our next Annual Meeting.

Resolved, That for the sake of utilizing the helpfulness of those who are most responsible for the work of our Missionary Board, we urge upon the Corporate and Honorary Members of this body in each State to form themselves into Advisory Committees of their several States with a view to awaken zeal, education, and devotion among the churches of their territory.

Prayer was offered by Rev. S. L. Blake, D.D., and adjournment was taken to 2.30 o'clock.

WEDNESDAY AFTERNOON.

The President took the chair at 2.30 o'clock.

Prayer was offered by Rev. J. D. Wells, D.D., President of Presbyterian Board of Missions. Notice was given by Henry D. Hyde, Esq., of an amendment to Article XI of By-laws.

Rev. S. H. Virgin, D.D., presented the report of the Committee on the Home Department, offering the following Minute and Resolutions which were adopted.

MINUTE.

The American Board of Commissioners for Foreign Missions acknowledges with devout gratitude to God the faithful and fruitful services of Langdon S. Ward as Treasurer for the past thirty years. During all this time his wise counsels, his rare business qualities, his ceaseless devotion to the duties of his office, his large faith and hopeful spirit, his sincere and fervent piety, his intelligent apprehension of missionary problems, his loving relations with all his fellow-officers, have endeared him to all the friends of foreign missions. We here record our sense of loss in his exaltation, shared by all the missionaries of the Board in every field, our admiration of the beauties of his rare Christian character, and our tender sympathy with the members of his family in their bereavement.

RESOLUTIONS.

Resolved, (1) That every member of every Congregational church and every friend of the Board in the land engage in continuous prayer for the Board and its work, and for the personal guidance of the Holy Spirit in determining the duty of individual benefactions.

(2) That the condition of the heathen world be renewedly presented by every pastor to his congregation, and the obligation of Christendom to rescue the perishing; that the spiritual destitution of the world become a burden on the hearts of Christ's people, and that pastors reconsecrate themselves to missionary endeavor.

(3) That every church be affectionately urged to make a contribution according to its means, and that plans be adopted by each to secure individual gifts from every member.

(4) That while every effort be made to reduce and remove, if possible, the debt and diminish expenses, no field be abandoned, and if indispensably necessary, the financial burden be carried another year, and with ceaseless prayer to God for speedy relief.

(5) That we seek through Coöperating Committees, and by every possible agency, for large gifts

from prospered sons and daughters of God to swell the regular receipts and replace the nearly consumed Otis and Swett legacies.

(6) That applicants for service be encouraged to hope that soon their desire may be gratified, that none be turned away from their chosen service but, in temporary toils at home, hold themselves in readiness for the call to duty on foreign fields.

Remarks were made by Dr. S. H. Virgin and Henry D. Hyde, Esq.

Addresses were made by Rev. F. W. Bates, of East Central Africa; Rev. Doremus Scudder; John C. Berry, M.D., of Japan; Rev. D. F. Bradley, D.D.; Rev. D. M. Fisk.

A hymn was sung and adjournment taken to eight o'clock.

WEDNESDAY EVENING.

Vice-President Blatchford took the chair at eight o'clock.

Devotional exercises were conducted by Prof. George W. Henderson, of Straight University.

An address was made by Rev. A. E. Dunning, D.D.

Mr. Horace T. Pitkin, under appointment to the North China Mission, was introduced and made an address.

Addresses were made by Rev. J. K. Browne, of Eastern Turkey; Rev. Lyman Abbott, D.D., and Rev. Francis E. Clark, D.D.

Prayer was offered by Rev. S. C. Bartlett, D.D. A hymn was sung, and adjournment taken to nine o'clock Thursday.

THURSDAY MORNING.

The President took the chair at nine o'clock. Devotional exercises were conducted by Rev. William Kincaid, D.D.

The Minutes of the sessions of yesterday were read.

A resolution was offered by Rev. Elijah Horr, D.D., relating to the nomination of Corporate Members by the State Associations and was referred to the Business Committee.

Rev. W. H. Ward, D.D., presented the report of the Committee on Missions under the care of Secretary Smith.

Addresses were made by Dr. Ward, Rev. W. A. Farnsworth, D.D., of Turkey, and Rev. D. S. Clark, D.D.

Notice was given by Rev. A. H. Quint, D.D., of an amendment of Article XVI of By-laws relating to the duties of the Assistant Treasurer.

Rev. Geo. A. Wells, D.D., of the Business Committee, reported back the resolution in regard to nominations by the State Associations and it was adopted as follows:—

Resolved, That the resolutions adopted at the Annual Meeting in 1893, be readopted with an amendment striking out the clause limiting their application to two years and making their application permanent.

They will then read as follows:—

Resolved, (1) That the plan for asking for nominations to be made by State or other Congregational bodies of the churches for filling vacancies in the corporate membership of the Board which was temporarily adopted at the last Annual Meeting—and which reads as follows: "That the Committee for the nomination of new members, appointed at this meeting, be directed to receive from the State, Territorial, or independent organizations of Congregational churches, during the coming year, nominations of persons to fill vacancies which may occur in the Board, somewhat more in number being desirable than the average usually assigned to any State or Territory; and from such names, if furnished, to select and report at the next Annual Meeting enough to fill three fourths of the vacancies which may then exist, regard being had to a division between ministers and laymen and the apportionment of members according to the By-laws"—be continued until further action.

(a) That the limit of corporate membership be fixed at the number of three hundred and fifty

(350), and that in addition to the vacancies regularly occurring, twenty-five (25) persons be nominated and chosen at each Annual Meeting for the next four (4) years, commencing with 1894.

(3) That the By-laws Three (3) and Five (5) be amended to correspond with the second recommendation.

(4) That seasonable notice be annually sent by the proper officials of the Board to the several bodies of churches to enable them to make the suggested nominations.

Bishop Andrews and the Rev. Drs. M. Crawford and A. B. Leonard, of the Mission Board of the American Methodist Episcopal Church, were introduced and made addresses.

A vote of formal welcome to them was offered by Rev. C. R. Palmer, D.D., and adopted by rising.

An address was made by Rev. Chauncey Goodrich, D.D., of North China.

Rev. C. R. Palmer, D.D., presented a report from the Committee on the Financial situation, offering the following resolutions:—

Resolved, (1) That we approve and heartily commend to the churches the work of the Coöperating Committees appointed a year ago, and we hereby reappoint those Committees and authorize them to take any necessary measures for reinforcing their strength or increasing their numbers; with instructions to continue their endeavors to increase permanently the number of contributing churches and the amounts contributed by the churches, and thus enlarge the resources which can be depended upon annually to meet the obligations and the current expenses of the Board.

Resolved, (2) That the expenditure of the Otis legacy to be completed in a few months, leaving the responsibility for the four missions which have been aided from this source, resting directly upon the Treasury; that the pressing needs of all the existing missions, hampered as they have been, and well-nigh crippled by the enforced retrenchments and the withheld appropriations of the last two years; that the number of gifted and devoted young men and women waiting and asking for missionary appointment; that the perils of the time calling upon the Board and its friends to present a resolute and undaunted front to the difficulties and antagonisms it encounters; that these and other facts demand of the pastors and the churches a far more united and generous response to the calls of the Board's officers and of the Coöperating Committees than has as yet been obtained.

Resolved, (3) That the Prudential Committee in making the appropriations and expending the resources committed to our hands are not to be held responsible for disastrous results which may ensue from the insufficiency of those expenditures; and that they be instructed, so far as practicable, to restrict those operations within the measure of the means furnished them. For all limitations or suffering thus occasioned, the churches must answer, which, with the knowledge of the need and the opportunities, and with the needed resources in hand, fail to respond to the call of the Master, of their fellowmen, and of the heroic representatives they have sent into the field.

Resolved, (4) That in view of the disabling effects of the existing debt, and the necessity of meeting it at the earliest possible day for the relief of the Board, a special Committee of ten be appointed with instructions that without interfering with the Coöperating Committees and the regular agencies, they endeavor to secure from individual friends of the Board subscriptions, payable on or before March 1, 1896, *conditioned* upon the raising of not less than \$125,000—the debt with which the year began—to be applied in no case to current expense account, but to the extinction of the debt alone; that this Committee be appointed by the President, and urged to immediate action. And for the encouragement of said Committee, we hereby place upon record the fact that a responsible and trustworthy Christian gentleman, whose name is for the present withheld, has promised that, should this policy be adopted and carried out, he will place in the hands of the proposed Committee the sum of \$25,000.

Remarks were made by Hon. H. D. Hyde, Rev. A. J. F. Behrends, D.D., Rev. Lyman Abbott, D.D., Rev. R. R. Meredith, D.D., Rev. J. B. Seabury, Rev. E. B. Webb, D.D., Col. C. A. Hopkins, and the resolutions were adopted.

The following committee was nominated by the President under the resolutions, and they were appointed: Henry E. Cobb, Esq., Samuel Johnson, Esq., Col. C. A. Hopkins, Galen C. Moses, Esq., Dr. Lucien C. Warner, Cornelius Delano Wood, Esq., Rev. C. R. Palmer, D.D., William E. Hale, Esq., E. W. Blatchford, Esq., E. D. Smith, Esq.

The President nominated the following Committee under the resolution of Conference

with the Home Missionary Society and the American Missionary Association, and they were appointed. Rev. A. J. F. Behrends, D.D., Rev. A. J. Lyman, D.D., and Rev. S. H. Virgin, D.D.

Rev. S. E. Herrick, D.D., of the Committee on the missions under the care of Secretary Barton, made its report. Addresses were made by Rev. Cyrus Hamlin, D.D., Rev. J. F. Clarke, D.D., of Bulgaria, and Rev. Geo. Barrett, of Norwich, England, representative of the Congregational Union of England and Wales.

Adjournment taken to four P.M.

THURSDAY AFTERNOON.

The Lord's Supper was administered under the lead of Rev. C. O. Brown, D.D., and Rev. Henry Blodget, D.D., in the Church of the Pilgrims.

The President took the chair at four P.M.

Hon. H. D. Hyde called up the resolution amending Article XI of the By-laws by inserting after the word "Treasurer" the words an "Assistant Treasurer," and it was passed.

On motion of Rev. A. H. Quint, D.D., it was voted that nominations for Corporate Members, from Associations of our churches and missionaries in foreign lands, when of American origin, be received. Chas. H. Case, Esq., from the Committee on new members, reported the resignations of Rev. J. W. Hough, D.D., Rev. E. G. Beckwith, D.D., and Rev. Henry E. Sawyer, and these resignations were accepted.

The Committee also nominated the following for Corporate membership and they were elected by ballot.

NEW CORPORATE MEMBERS.

Maine.

Hon. E. R. Burpee, Bangor.

Massachusetts.

Hon. Edward W. Chapin, Holyoke.

W. Murray Crane, Dalton.

A. M. Stone, Worcester.

William F. Whittemore, Boston.

Frank H. Wiggin, Boston.

Edward L. Clark, D.D., Boston.

Rev. Charles M. Southgate, Auburndale.

Rev. Wm. H. Woodwell, Sandwich.

Henry E. Cobb, Esq., Newton.

Rev. Frank L. Goodspeed, Springfield.

Thos. Todd, Esq., Concord.

Geo. A. Gordon, D.D., Boston.

Frederick Fosdick, Esq., Fitchburg.

Connecticut.

Rev. Asher Anderson, Meriden.

Rev. Watson L. Phillips, New Haven.

Russell T. Hall, D.D., Greenwich.

Edward W. Marsh, Esq., Bridgeport.

Charles M. Lamson, D.D., Hartford.

New York.

Lucien C. Warner, M.D., New York.

David A. Thompson, Albany.

Robert R. Meredith, D.D., Brooklyn.

John J. McWilliams, Buffalo.

New Jersey.

Fritz W. Baldwin, D.D., East Orange.

Ohio.

Thos. E. Monroe, D.D., Akron.

Illinois.

Jean F. Loba, D.D., Evanston.

Caspar W. Hiatt, D.D., Peoria.

Charles A. Webster, Esq., Galesburg.

David Fales, Lake Forest.

Willard Scott, D.D., Chicago.

Rev. Joseph H. Selden, Elgin.

Michigan.

E. F. Grubill, Esq., Greenville.

Dan F. Bradley, D.D., Grand Rapids.

Wisconsin.

Rev. Elihu C. Barnard, Whitewater.

Minnesota.

Geo. R. Merrill, D.D., Minneapolis.

Rev. Cassius E. Wright, Austin.

Iowa.

Alvah L. Frisbie, D.D., Des Moines.

Dr. Charles Beardsley, Burlington.

Nebraska.

Lewis Gregory, D.D., Lincoln.

California.

Warren F. Day, D.D., Los Angeles.

Rev. Walter Frear, San Francisco.

North China Mission.

Henry Blodget, D.D., Peking.

Mr. Case offered a resolution defining the term "Western States" in Article IV of the By-laws, that it should be understood as meaning States west of the Mississippi River, and it was adopted.

Rev. W. E. Park, D.D., gave notice of an amendment to the By-laws as follows: "That if any Corporate Member shall cease to attend the Annual Meetings of this Board for three years and fails to report himself to the Secretary during that period, at the end of the time named his membership shall be considered to be lapsed, and the Nominating Committee are authorized to fill the vacancy."

Rev. A. H. Quint, D.D., offered for the Committee on Nomination of Officers the following resolution, which was adopted.

Resolved, That the officers be voted for upon one ballot or paper, and that each person named for any office who has the highest number of votes for that office, and whose name is found upon a majority of the ballots cast, shall be declared elected to that office, and that the same principle shall apply in regard to the election of four members of the Prudential Committee and of three Auditors.

The Nominating Committee presented the following list of names for officers for the new year and they were elected.

President.

RICHARD S. STORRS, D.D.

Vice-President.

ELIPHALET W. BLATCHFORD, Esq.

Prudential Committee for Three Years.

ELIJAH HORN, D.D.

Rev. WILLIAM W. JORDAN,

NEHEMIAH BOYNTON, D.D.

CHARLES A. HOPKINS, Esq.

Corresponding Secretaries.

JUDSON SMITH, D.D.

CHARLES H. DANIELS, D.D.

JAMES L. BARTON, D.D.

Editorial Secretary.

ELNATHAN E. STRONG, D.D.

Recording Secretary.

HENRY A. STIMSON, D.D.

Assistant Recording Secretary.

EDWARD N. PACKARD, D.D.

Treasurer.

Assistant Treasurer.

FRANK H. WIGGIN.

Auditors.

SAMUEL JOHNSON, Esq.

CHARLES H. STEARNS, Esq.

EDWIN H. BAKER, Esq.

Rev. F. S. Fitch, D.D., from the Committee on Place and Preacher, reported recommending Toledo, Ohio, as the place for next meeting, and Rev. E. N. Packard, D.D., as preacher, and Rev. R. R. Meredith, D.D., as alternate.

Adjournment was taken at eight P.M.

THURSDAY EVENING.

Vice-President Blatchford took the chair at one o'clock.

Devotional services were conducted by Rev. S. E. Herrick, D.D.

An address was delivered by Rev. S. W. Howland, D.D., of Ceylon.

President Storrs delivered an address.

Prayer was offered by Rev. W. H. P. Faunce, D.D., of Fifth Avenue Baptist Church of New York.

Adjournment was taken to nine o'clock Friday.

FRIDAY MORNING.

Vice-President Blatchford took the chair at nine o'clock.

Devotional exercises were conducted by Rev. Edward Hawes, D.D.

The Minutes of yesterday's sessions were read.

The Committee on Place and Preacher nominated the following Committee of

Arrangements for the next meeting: Rev. W. W. Williams, D.D., Rev. D. M. Fiske, Rev. C. L. Hyde, Deacon M. Bingham, all of Toledo; Pres. W. G. Ballantine, Oberlin; Pres. J. B. Angeil, Ann Arbor; Rev. W. H. Davis, D.D., Detroit; Rev. C. A. Vincent, Sandusky.

Dr. Quint's motion was called up and passed as follows: —

Resolved, That Article XVI of the By-laws be amended by omitting the sentence relating to an Assistant Treasurer and substituting the following: In case of the inability of the Treasurer, or a vacancy in the office, the Assistant Treasurer shall perform the duties of Treasurer, giving such bonds as the Prudential Committee may require.

Hon. Simeon E. Baldwin reported from the Business Committee the following resolutions, which were adopted: —

Resolved, (1) That each of the Co-operating Committees of the Board be requested to appoint some member of the Board in each State within its district, whose duty it shall be to call a meeting of all the Corporate and Honorary Members residing in such State, for organization as an Advisory and Working Committee, to promote therein the interests of the foreign missionary cause.

(2) That if, in the judgment of any Corporating Committee, it seems desirable to organize several such Advisory and Working Committees in different parts of any State, it may divide such State into districts at its discretion, and appoint some member of the Board in each of such districts to call the members residing in such district together for organization, in the manner above proposed, as a District Committee.

On recommendation of the Business Committee the following resolution was passed: —

Whereas, The first week in January was originally set apart for the union of Christians of all names in prayer for the conversion of the world,

Resolved, That the churches which are represented by this Board be urged in arranging for the services of the Week of Prayer to give special attention to the cause of missions in every field throughout the world.

Addresses were made by Rev. F. W. Bates, of East Central Africa; Rev. H. C. Hazen, of Madura; Rev. Geo. M. Rowland, of Japan; Rev. W. A. Farnsworth, D.D., of Turkey, who also offered prayer by special request, and by Rev. Henry Blodget, D.D., of China.

The President renominated the Committee to which last year was referred the following resolution to consider and report: —

Resolved, That the Prudential Committee be requested to procure such amendment to the Charter as will enable the Board, if it so choose at any future time, to elect women as well as men to corporate membership.

And they were appointed as follows: Rev. Geo. F. Magoun, D.D., John H. Washburn, Esq., Rev. M. Burnham, D.D., Henry D. Hyde, Esq., Rev. A. J. Lyman, D.D.

Rev. E. B. Webb, D.D., moved that the functions of this Committee be enlarged to inquire into the expediency of admitting women to election to the Prudential Committee, and it was so voted.

Letters of excuse were reported from the following Corporate Members: Messrs. E. K. Alden, James B. Angell, W. G. Ballantine, W. M. Barbour, C. A. Beckwith, A. W. Benedict, James W. Bradbury, John E. Bradley, S. G. Buckingham, Charles H. Bull, Waterman R. Burnham, Samuel B. Capen, F. W. Carpenter, Franklin Carter, N. G. Clark, Robert Coit, Walter Crafts, J. G. Davenport, W. H. Davis, William F. Day, Henry S. DeForest, S. W. Eaton, J. H. Fairchild, W. H. Fenn, George P. Fisher, W. P. Fisher, Franklin W. Fisk, D. T. Fiske, Edward P. Flint, E. P. Goodwin, C. A. Gower, W. H. Haile, W. E. Hale, J. N. Harris, John C. Holbrook, Henry Hopkins, S. H. Howe, H. L. Hubbell, James W. Hubbell, S. J. Humphrey, Lewis A. Hyde,

George H. Ide, Edward P. Ingersoll, Aaron Kimball, Thomas Laurie, G. F. Magoun, Walter A. Mahony, Daniel March, Alexander McKenzie, Edward H. Merrill, George Mooar, John W. Noyes, William S. Palmer, George Parsons, W. H. Rice, Charles T. Russell, George B. Safford, W. S. Smart, Moses Smith, E. C. Smyth, E. A. Studley, J. M. Sturtevant, W. H. Warren, John H. Washburn, George H. White, John M. Whitehead, M. K. Whittlesey, Edward M. Williams and M. Burnham.

Rev. E. N. Packard, D.D., reported the following resolutions for the Business Committee and they were adopted.

Resolved, That the Board desires to make grateful record of the gracious hospitality of the people of the Congregational churches of Brooklyn, and to testify concerning the careful provision which has been made for every want of this assembly: to express also its gratitude to the press of the two cities; to the railways for substantial favors; to the choristers and pianists from several choirs; and all who have in any way contributed to the success of the meeting. Also, that the thanks of the Board are due to the preacher of the sermon, Rev. Dr. George A. Gordon, and a copy be requested for publication.

Response was made to the resolutions by Rev. R. R. Meredith, D.D., to which reply was made by President Storrs.

The Minutes were read and approved.

Prayer was offered by Rev. E. B. Webb, D.D.

The missionary hymn was sung.

The benediction was pronounced by the President, and the Board was declared adjourned, to meet in Toledo, Ohio, the first Tuesday in October, 1896.

HENRY A. STIMSON, *Recording Secretary.*

REPORTS OF COMMITTEES AT THE ANNUAL MEETING.

The Committee on Home Department, Rev. Dr. S. H. Virgin, Chairman: —

The report of the Home Department is full of the most suggestive and stimulating facts and reflections. We wish it might be carefully read and pondered by all the constituency of the Board.

Its opening sentences declaring the visibility of the glory of Christ's advancing kingdom in the earth stir at once the joy and gratitude of a thankful people. No news is so good as that which declares that "the darkness disappears," that our missionary churches are steadfast in faith and loving service. We want no wandering stars fading into the deep darkness, but rather those whose increasing lustre shall declare that they are belted into that galaxy glowing with eternal brightness.

A shade of sorrow comes to us at the catalogue of those who have gone from our assemblies of earth, as the list contains the names of men whom the world seems to need for their wisdom, their breadth of vision, their unfailing courage and zeal, and their consecration to the highest interests of the Redeemer's kingdom. But our momentary shadow is lifted as the thought of their exaltation and happy participation in glorious toils, under nobler conditions and without the earthly limitations, comes to mind. The wealth of their contribution to this Board will never be exhausted, and the fervent pleas of Dr. Taylor, the lofty statesmanship of President Seelye, and the sweet Chrislikeness of Treasurer Ward will ever be inspirations to faithful and unremitting endeavor for Christ.

It is a joy to notice that FIFTEEN new missionaries have been sent to the field during the year. This is in excess of the number to whom was first committed the evangelization of the whole world. No one can estimate the might and value of a single laborer. When we remember the wonderful fruitfulness of the lives of single missionaries — Paul, Duff, Moffatt, Coan, Paton — and scores of saintly men and women of whom the world was not worthy, we should count it matter of congratulation if but *one* new laborer had been sent with the tidings of salvation. The possibilities of four men, five wives of missionaries, and six single ladies, two of whom are physicians, lead to the thanksgiving of faith for what is sure to be accomplished.

But here, too, the light and shadow are blended, for on the previous year forty-four new laborers were sent abroad, nearly three times the number added to the force this year. Has the Committee lost courage, or are there enough laborers to do all that Christ requires? Has the desire for such labor died out of the lives of Christians or have none heard the call — "Come over into Macedonia and help us"? Or is there some other cause? The hearts of your Committee would bleed and their minds be in distress but for the added facts of this thrilling report.

For it appears that so many have asked appointment that one of the District Secretaries calls a halt in the use of the Lord's own request for prayer for laborers. Men and women of deep piety and thorough training stand upon the floor of our recruiting rooms and with the yearning of Paul and Barnabas say: "We are your servants for Christ's sake. We have heard the voice of the Master; we are ready to go to the ends of the earth for him"; and the Secretary has been compelled to kindly but firmly inform them that spiritual laborers cannot now be taken.

"But the harvest is white," plead the young men. "The millions are dying without a knowledge of Christ, the world's Redeemer. The living are in darkness, are the slaves of superstition, and in ignorance of the sweet felicities of the gospel — send us to them." And the Secretary with swelling throat looks away and says to them in your name: "The recruiting office is closed." Brethren, this ought not so to be.

There is no more pathetic presentation of important facts in the kingdom of Christ than this which burdens the report of the Home Department. The prayers of years have been answered. Sons and daughters of Christian households, consecrated from infancy to this work at the earnest bidding of the Board, trained with self-sacrificing devotion, cannot now be received. But for other parts of this strange report it would be incomprehensible. If all the members of our churches stood in this room, it would be instantly prevented. The explanation is found in the financial statement.

It appears also that there is no diminution in the needs of the foreign field for laborers. If the time shall come when the plants already planted and growing shall be able to furnish supply for the nations into which they have shed the light of the gospel, and so discharge this Board from further responsibility, that time has not yet arrived. The cry for help is as strong as when it sounded in the ears of Brother Paul. Turkey, India, China, and Africa call for men. The souls of men are dying; the lives of millions are barren of spiritual comfort.

"The heathen in his blindness
Bows down to wood and stone."

Nor is the blessing of God withholden from the toilers. God's word does not return to him void. His promise is fulfilled. Converts are numerous. Encouragement shines in the face of consecrated men and women, returning brethren show the grapes of Eshcol, and the allurement to missionary

effort is as great as at any hour since Jesus ascended. Even the temporary clouds of persecution that have hung over certain sections of the missionary world are only indications of the recognition of the power of the effort to overthrow ancestral customs and introduce a new and conquering faith. The comments of worldly journals at home on the abandonment of missions voice only the old opposition, which is sufficiently met by the Master's authoritative command: "Go, preach my gospel."

The reports from the District Secretaries confirm all the statements of the Home Secretary. Their work has been unremitting and, aided by the Coöperating Committees, they have quickened zeal in missionary endeavor, furnished information, and unconsciously increased the perplexity of the Board by a hearty response from homes and colleges and seminaries. The appearance for the first time of the report of the Secretary of the Pacific Coast, and that of Mr. Charles E. Swett (whose narration of the details of his duties is specially attractive), add interest and value to the paper.

The financial statement furnishes the key to the whole situation. It is at this point that the combined wisdom of the Board must be directed. There is not enough money in the Treasury to do the Lord's business as it should be done. The rivers that supply the need are too low. Economy has been practised at every point. No detail of expenditure is overlooked. Officers have returned to the treasury a portion of their own salaries. Calls have been made earnestly, faithfully. "A steady stream of missionary literature has been going out among the churches." Still the income is not equal to the needed expenditure. Sixty-five thousand dollars more are needed, besides the amount necessary to remove the debt. An appeal has been made to every Congregational church in the land, but 2,300 churches have made no response. These churches deserve admonition and should receive renewed entreaty. If an average gift of but \$15 were received from each, one half of the need would thus be met. Your Committee desire to emphasize this fact.

The year shows a gain in gifts of \$38,222.67 — an encouragement; a loss in special gifts for 1893-94 of \$14,668.14; a loss in legacies for 1893-94 of \$23,333.35; a gain in income from permanent funds, \$1,728; special gifts for the debt, amounting to \$47,071.32; an entire income of \$716,837.17 (increase of \$11,704.47 over last year), reducing the debt \$1,605.18, and leaving it \$114,632.38. The problem is how to reduce expenses \$50,000 or add this amount to the income for the regular work of the Board.

The reduction at this end of the line has already been made. The next step is to withdraw from some field. But which shall it be?

Your Committee do not dare to suggest that the forces of Christ be recalled from any field and dismissed from the service of the Board. Yet the problem must be solved. It is vain to offer enthusiastic resolutions — those of last year are still operative. Practical measures are necessary, but how shall they be made effective?

[See the Minute and Resolutions reported by the Committee in the Minutes of the Annual Meeting, page 530.]

The Committee on the Missions in Africa, Western and Central Turkey, China and Pacific Islands, Rev. William Hayes Ward, D.D., Chairman: —

The field to be covered by your Committee is so vast, and the time allowed us to report on it is so short, that any report which may be given, while it ought not to be perfunctory, yet must be inadequate and imperfect.

The African Missions are full of hope, but show no special features. The mission to the Zulus is an old one and fruitful; those to East and West Central Africa are still young, and not yet productive of large results. Notable progress has been made the last year in translating and printing the Bible in the Umbundu language. In the East Central African Mission the difficulties are fresh and considerable, owing to the political complications and the transfer of the country to European authority. But with this transfer may come larger opportunities, a higher civilization, and new temptations. We see with pain that three houses needed for missionary residences, costing only \$1,000 each, are not built owing to lack of funds, and the missionaries are still living in huts built in the native fashion. This is not right. In the older mission among the Zulus we recognize a large field and much success, especially among the Zulus at work in the mines.

The work in Micronesia has been carried on with the usual success except in the Caroline Islands, where it has not yet been fully resumed since the expulsion of the missionaries by the Spaniards. But the full indemnity has been paid by Spain for the damage to mission property, and we now await with anxiety the news that the promised permission to resume the work at Ponape has been granted. Since the injury done in 1887 and 1890 our government has faithfully pressed our claims, and we trust that now, since the principle has been yielded, the full reparation will soon be granted. The payment of the money loss is right, but we do not care so much for the money as for the right to do mission work. We are laboring for souls, not dollars.

The Hawaiian Islands have during the past two years called forth our special sympathy in their political revolution. The conditions are now much more favorable, and the result can hardly be

other than good. We especially notice with pleasure the attitude taken by the native pastors in these troublous times, and the fact that the cholera spared every one of their flocks. The main mission work done by us is now among the Chinese and Japanese, and is carried on with marked success.

We turn now to our strong Chinese missions, where we have nearly 3,000 members, most of them in North China. It is a matter of great surprise and gratification that the work has been carried on during the year with very little interruption, and, indeed, at some stations with unusual success. A few girls' schools have been compelled to close for some months, but in North China the favor of the government has been marked and the field is wider open than ever. It cannot be otherwise than that the political humiliation of China at the hands of a nation which she had despised, but which had accepted a civilization developed by Christianity, will make China more ready to receive our education and our religion. While the Christians of Japan are now preparing to assume their own mission work, we ought to be ready to throw a much larger force of missionary preachers and teachers into the great empire of China. Here is the field for our next great forward movement. We especially commend the College and Theological School at Tung-cho. It ought to be put on a stronger basis and made an institution of the highest grade.

By the favor of Heaven we have escaped the terrible disasters, growing out of the passions of the war and the weakness of the government, which have visited the missions of other societies. To them we give our deepest sympathy, and we join with them in demanding full protection for all missionaries in China, for the men and women the value of whose work has been fully acknowledged by the Chinese government itself.

Before leaving this field we cannot but pay our tribute of honor to Dr. and Mrs. Blodget, who have filled up forty years of most valuable, intelligent, and successful service, and who have now retired and returned from Peking to this country. Dr. Blodget's career is an illustration of the fact that the finest talents and scholarship not only find abundant scope in mission work, but that we ought to be very careful to select for this service men whose influence will be strong and whose judgment will be wise. The mission work requires leaders and is no place for an ordinary man.

There is left to consider two of the missions in Turkey — those of Western and Central Turkey. The other two missions, those of European Turkey and Eastern Turkey, are under the charge of another secretary, and do not come in our province. Inasmuch as it is in Eastern Turkey, in the chief home of the Armenians, that the worst massacres have occurred which have so roused the indignation of the civilized world, we leave this topic to the Committee which will report on the missions in that field. We cannot, however, neglect to refer to them, especially as even in Constantinople hundreds of Armenians have very lately been killed, and their people are yet seeking refuge in their churches. We would gladly support the other Committee in any action which they may propose, looking to sympathy with the sufferers, and especially towards the protection by the forces at command of our own government of American citizens engaged in missionary work abroad. We recognize the services already rendered by the American minister, Mr. Terrell, the special favors he has been able to secure for the American College for Girls, and his intervention in behalf of schools shut up or threatened by the Turkish government. It ought to be a pleasure to our government to give all such protection and help to American citizens, as it is just for this purpose that the Department of State exists, and for such sympathy and help we express our thanks. We especially notice the despatch of a naval vessel to inquire into injuries done in the neighborhood of Adana, and we express the feeling that our naval officers who are placed in commission and given charge of our ships of war specially that they may protect American citizens by the show of force, ought to be glad to render any service of the kind to which they may be called.

The mission work in Turkey has been not a little interrupted by the massacres and the political excitement. Nevertheless the influences of our missions have tended to peace. We are rejoiced to say that in poverty and trial the work has been carried on without any break, and in the established fields with as much success as could be expected. To all the workers we give our sympathy. The marked change of recent years is the passing away of the old hatred of the Armenian Church. It is now made clear that Protestant Armenians are no disintegrating factor in the Armenian nationality. Protestants and Gregorians now stand side by side. The influence of our schools has permeated the whole people, and our instruction has taught the old Church a better Christianity. It is an extraordinary fact that among the graduates of our Theological School in Marash last year were three Gregorians, who will carry into their own churches the gospel as we preach it. With the remarkable success in the work among the Greeks during the last few years, the time is not come for us to say that our work is near its end, or that the time has quite come when we can regard the old Armenian and Greek Churches as so far evangelized that we no longer need to add to the number of our Protestant churches. But we rejoice in the progress made, and in the brotherly harmony which now exists between Protestants and Armenians.

In the Turkish empire no better work can now be done than that in the schools. We especially

commend such institutions as Robert College and the American College for Girls, in Constantinople, Anatolia College, at Marsovan, and the College at Aintab, as doing a most valuable missionary work. Of these only the American College for Girls is directly under the charge of the Board, but they all are engaged in our proper work and deserve the heartiest praise and support. It is the institutions for the highest culture which will do the best and most lasting work. We are very glad that the American College for Girls has been put on a higher basis, and we trust that it will be made a college in fact as well as in name. Such is the desire of the noble body of teachers in charge of it, and they ought to receive the warmest sympathy from the Board and all its friends here. We are glad to see that the President, Miss Patrick, and another teacher have been able to take a short period of absence during the vacations for study in Germany and England. This institution ought to be made superior to any other school for girls in all Turkey, and there should be no fear or jealousy of any education, even the highest, for them. The best is none too good for the Lord. This College is supported by the Woman's Board, and when we observe the wisdom of the management of that Board and its avoidance of debt, and the constantly increased receipts of its treasury, we are amazed at the self-sacrifice of those who conduct it, and who have not even demanded the right to control the expenditures, nor even to have voting voice among our Corporate Members. We have spoken particularly of this College for Girls because it is entering on an enlarged work which we should welcome and support, and similar praise we would give to the two colleges for men, and to other schools.

In conclusion we would thank God for the favor which has crowned our work during the year amid unusual dangers. Perhaps more discouraging than anything else has been the cry of protest and almost despair which has come from our missionaries when the work of the Board has been curtailed by lack of appropriations. Often they have given up their own meagre salaries to support native preachers as teachers. But though there has been loss and suffering we do not lose heart. We believe the churches will rise to their duty and that the work will be resumed and carried on with fresh energy.

Committee on Missions in Japan, India, and Ceylon, European and Eastern and Papal Lands, Rev. Samuel E. Herrick, D.D., Chairman:—

Your Committee upon coming together and finding themselves embarrassed by the multitude and variety of matters covered by Secretary Barton's report, and by the shortness of the time available for their consideration, unanimously adopted the following resolution:—

Resolved, That this Committee suggest that hereafter the Committees upon the Prudential Committees' Reports be appointed sufficiently in advance of the Annual Meeting to enable them to make a leisurely and intelligent study of the special fields upon which they are called to report.

JAPAN.—Your Committee feel that any practical suggestions concerning the work in Japan would at this moment be premature. An able deputation appointed by the Prudential Committee is now in that country, charged with the duty of considering the present condition of the field and of advising as to the future policy of the mission in its work. Until they shall have reported, any direct proposition would be impertinent.

It becomes us, however, at this meeting to take grateful notice of the fact that the Japan Mission has now completed the first twenty-five years of its history—a quarter of a century marked, as scarcely any other like period in the history of missions has been, by amazing success in evangelistic and educational work. During this time the Japanese people have passed through a national and political regeneration. Alert, eager, ambitious of place and of full recognition among the powers of this world, their ambition has been favored and succeeded by military and political happenings. It is not strange at all that they have become somewhat complacent, not to say conceited, in view of the position and recognition which they have acquired. They have been open to all influences. The frank hospitality which they have accorded to the gospel has been accorded likewise to all other features and concomitants of Western civilization. And it is not surprising that they have become somewhat overcharged with a certain intellectual conceit in matters of philosophy and theology. They can fight—why should they not think? On the whole the discouraging features of the work seem to have been the natural outcome of the awakening of the national spirit. They were rather to be looked for than otherwise. Their youthful conceit will be toned down by-and-by, and they will be none the worse for it. The leaven of the gospel may be trusted to do its work with a nation as with an individual. The history of the past twenty-five years surely gives us all-sufficient ground for the expectation that the passing of the next quarter of a century will find Japan one of the strong and clearly recognized Christian peoples of the world. Is it not marvelous that in the brief period there have grown up about forty churches of our own order which not only draw no aid from our Board, but which "contribute most liberally for mission work among their own people"? The cheerfulness and enthusiasm with which the Japanese Christians have entered upon the independent work of evangelizing their own countrymen, with which they have thrown themselves into various forms of charitable and

ministrant service called for in the late war, with which they have entered into every patriotic and national and international movement, thus commanding their religion to popular and governmental approbation, are beyond all praise and call for profound gratitude to the Great Captain of our salvation.

MARATHI AND CEYLON.—The reports from the Ceylon and Marathi Missions show that while no extension of the work was practicable, owing to the financial condition of the Board, the efforts of the missionaries were directed, with most gratifying results, to the deepening of the work already in hand. Excellent work in the direction of urging the native churches to self-support is reported. For example, in the Ceylon Mission over £5,000 were contributed from native sources. The cost of the church at Verany was almost wholly met by the people themselves, in many cases the members giving more than a month's income for this purpose. Ten of the sixteen churches are independent of aid from the Board, while all the pastors of these churches are natives.

MADURA.—The report which comes to us from the Madura Mission is one of exceeding cheer and brightness. It is one of those rare cases in which figures are more eloquent and inspiring than words. If there are dark spots and sad experiences and discouraging obstacles, they have been kept most bravely out of sight. The statistics of our home churches in any equal area would hardly bear comparison with those of the Madura field as given us in the report by Secretary Barton. Where only twenty years ago there were no Sunday-schools, more than 5,000 scholars are now regularly gathered for Bible study; where there were less than 2,000 professed Christians then, there are more than 4,000 who now stand in loyal covenant-keeping with Christ and his church. During the last year twenty new congregations have been formed, and twenty-nine villages have signified their desire to become Christian. Through Christian Endeavor, Christian Association, Bible-women, and street-preaching work, through medical ministry and hospital service, through daily instruction in Christian schools wherein more than 6,000 children are daily brought into leavening contact with Christian truth and Christian life, the work is advancing with a momentum which should gladden and inspire all Christian hearts and make apathy blush for shame.

To consider for one moment what is "the next step" for India is more than gratuitous. It savors somewhat of profanity. The momentum of a great driving wheel—if his engine is on the track—needs not to be questioned by the engineer. That momentum at least he must not allow to run to waste.

PAPAL LANDS.—At first glance the reports from our Missions in Spain, Austria, and Mexico seem less encouraging than those which come from the older and distinctively pagan fields. And yet they have made, even during this year of trial and retrenchment, positive and substantial gain. It must always be remembered that they have long been nominally possessed of Christianity, and that our missionaries are laboring everywhere in Papal Lands with a strong presumption against them in the minds of the people, and in favor of the existing institution. Our missionaries are branded as heretics, and we all hate heretics far more bitterly than we do out-and-out religious antagonists. When brothers are at variance the gulf is harder to be bridged than when it exists between households of entirely different birth and tradition.

There are, however, two strong grounds for persistent and unwearied endeavor in these nominally Christian fields.

a. In what is involved in what we lightly and thoughtlessly call the dissemination of the truth. "The sower soweth the Word." He has in his favor the indestructible vitality of the living seed. Earth and sky, and the God of earth and sky, are friendly to it. More, it is organically and constitutionally related to the whole nature of things. Truth is the one truly seminal thing. Let it get true contact with thought and life and it turns barrenness to beauty. We may trust the seed, even when the sower's hand is restricted in its sweep or feeble in its action. For this reason we cannot too gratefully recognize the generous co-operation of the American Bible Society with our Papal Mission work there.

b. These people recognize, at least theoretically, the same God and Father; the same Saviour, Jesus Christ; the same Holy Ghost, Lord, and Giver of life. With all their arrogant superstition it will, it must, dawn upon them sooner or later that in the profound and central verities of our religion we are at one. And the dawning will be followed by the day of a renovated and fruitful life.

[The report of this Committee, so far as it related to European and Eastern Turkey, was given verbally by Rev. Dr. Cyrus Hamlin, and hence cannot be reproduced here.]

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